धर्मदीपिका

DHARMADĪPIKĀ

OR

A Guide to Hinduism

COMPILED BY

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प्रकाशक—
पं० हरिराम पांड़े,
हिंदू-विश्व-विद्यालय,
काशी ।

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मुद्रक—
बा० वि० पराड़कर,
ज्ञानमण्डल यंत्रालय,
काशी ।

PREFACE.

When the Religious Instruction Committee of the Benares Hindu University laid down, some years ago, a syllabus for a course of lectures on Hindu Religion, it became necessary to select and collect sacred texts from the Hindu Scriptures relating to the several heads and sub-heads of that syllabus. These sacred texts are now printed with their English translation under the title of Dharma-Dípiká (A Guide to Hinduism). They have been divided into two parts. The first part contains texts to be used in the lectures to the Intermediate classes, and the second part contains texts for use in the B. A. and B. Sc. classes. The sole object in printing these texts in book-form is that the students may read them before they come to the class to hear the lectures and be thus able to follow those lectures more intelligently, and also put questions to the lecturer on the subjects dealt with in the texts.

The general reader will be disappointed to find nothing original or systematically arranged and explained in the book. No pretence is made on that account. The book is simply a collection of a few important texts culled from well known sources giving the prominent ideas on the subjects to be dealt with in the prescribed course of lectures.

As no English translation of Sanskrit texts can claim to be thoroughly exact or perfectly idiomatic, the compiler cannot but confess that his renderings

into English are imperfect in many respects. For the translation of the Bhagwad-Gítá texts the English rendering of Swámí Swarúpánand has been adopted with the permission of the managers of the Prabuddha-bhárata Press. Help has been taken from the English translations of various scholars to whom the compiler is much indebted. For such inaccuracies as may be discovered he is solely responsible. Attempt will be made to make the compilation more accurate and satisfactory in translation, arrangement of texts and general get-up next time in the light of kind suggestions and friendly criticisms which are sincerely sought and cordially invited and without which a work of this nature can never be thorough and complete.

When the compiler undertook to collect these texts and make their translation he had the invaluable help and guidance of the late Professor P. N. Pátankar M. A. who unfortunately did not live to see the work completed. Pandit Sri Krishna Joshi B. A., LL. B. his successor has given considerable help to the compiler in seeing the compilation through the press and in rendering into Sanskrit the list of the contents which gives a synopsis of this compilation.

Benares Hindu University. } HARI RAM PANDE
30th April, 1930.

श्रीकाशीविश्वविद्यालयच्छात्राणामर्थे धर्मशिक्षार्थव्याख्यानानां मुख्याधारभूतानां धर्मदीपिकायां संगृहीतानां विषयाणां सूची ।

प्रथमो भागः ।

प्रथममध्यमकक्षाध्यायिनां कृते व्याख्यानाधारविषयाः ।

द्वितीयो भागः।

उच्चोच्चतरश्रेण्योः कलाकुमार-विज्ञानकुमार-कक्षाध्यायिनां हिताय व्याख्यानाधारविषयाः।

Topics dealt with in the texts collected in the Dharma Dípiká (A Guide to Hinduism) on which lectures in Religion to the Hindu students in the Central Hindu College of the Benares Hindu University are chiefly based.

PART I

Texts to be used in lectures to Intermediate Classes.

PART II.

Texts to be used in lectures to B.A. and B.Sc. classes

TOPIC

ईश्वरस्तुतिः

DAILY PRAYER.

श्रीगणेशाय नमः । श्रीपरब्रह्मणे नमः । श्रीत्रिमूर्तये नमः ।

१–यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ।।

२–यतोऽनंतशक्तेरनंताश्च जीवा
यतो निर्गुणादप्रमेया गुणास्ते ।
यतो भाति सर्वं त्रिधा भेदभिन्नं
सदा तं गणेशं नमामो भजामः ।।

३–यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः
अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं नो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ।

४–यस्य निःश्वसितं वेदा यो वेदेभ्योऽखिलं जगत् ।
निर्ममे तमहं वन्दे विद्यातीर्थमहेश्वरम् ।।

५-नमः सवित्रे जगदेकचक्षुषे जगत्प्रसूतिस्थितिनाशहेतवे ।
त्रयीमयाय त्रिगुणात्मधारिणे विरिंचिनारायणशङ्करात्मने ।।

६–मोहान्धकारभरिते हृदयेऽस्मदीये
मातः सदैव कुरु वासमुदारभावे ।
स्वीयाखिलावयवनिर्मलसुप्रभाभिः
शीघ्रं विनाशय मनोगतमन्धकारम् ।।

७–यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः
हिरण्यगर्भं पश्यति जायमानं स नो बुध्या शुभया संयुनक्तु

८–सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
सर्वस्सद्बुद्धिमाप्नोतु सर्वः सर्वत्र नंदतु ।।

९–दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमाप्नुयात् ।
शान्त मुच्येत बंधेभ्यो मुक्तश्चान्यान् विमोचयेत् ।।

१०–ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।। ॐ शान्तिः
शान्तिः शान्तिः ।।

श्रीगणेशाय नमः। श्रीपरब्रह्मणे नमः। श्रीत्रिमूर्तये नमः।

१—जो देव अग्नि में, जो जलों में, जो सारे लोक में प्रविष्ट हैं, जो ओषधि और वनस्पतियों में हैं उन देव को बारम्बार नमस्कार।

२—जिस अनन्तशक्ति से असंख्य जीवों की उत्पत्ति है, जिस निर्गुण से ये अतुल गुण निकले हैं, जिससे सब त्रिप्रकार भेद भिन्न यह जगत् प्रकाशमान है, बारंबार उस गणों के ईश को हम नमस्कार करते हैं उसीको भजते हैं।

३—जिसकी शैव शिव कहके उपासना करते हैं, वेदान्ती ब्रह्म कहके, बौद्ध बुद्ध कहके, प्रमाणों में चतुर नैयायिक कर्ता कहके, जैन-शास्त्र वाले अर्हत् कहके, मीमांसक कर्म कहके, वह तीन लोकों के नाथ विष्णु भगवान हमें चाहा हुआ फल देवें।

४—जिनके श्वास प्रश्वास वेद हैं, जिन्होंने वेदरूपी ज्ञान से सारे जगत को बनाया उन विद्या गुरु महेश्वर की मैं वन्दना करता हूँ।

५—सविता देव जो संसार के एक चक्षु हैं, जो जगत के उत्पत्ति स्थिति नाश के हेतु हैं, तीनों वेदों के, तीनों गुणों के और तीनों देवता ब्रह्मा विष्णु शिव के समुच्चय रूप हैं उनको नमस्कार।

६—हे उदार भाव वाली माता (सरस्वती) हमारे अज्ञान के अधंकार से भरे हुए हृदय में सदा बास करो और अपने सारे अच्छे शुद्ध प्रकाश वाले अङ्गों से शीघ्र मन के अन्धकार का नाश करो।

७—जो देवताओं के उत्पत्ति और उद्गम के स्थान हैं, सकल संसार के अधिपति रुद्र महान् त्रिकालदर्शी हैं जो ब्रह्मा को उत्पन्न होता हुआ देखते हैं वह हमें शुभ बुद्धि से संयुक्त करें।

८—सब लोग कष्टों को पार करें, सब लोग भला ही देखें, सबको सद्बुद्धि प्राप्त हो, सब सर्वत्र आनन्द करें।

९—दुर्जन सज्जन बन जावें, सज्जन शान्ति प्राप्त करें, शान्त लोग बंधनों से मुक्त हों और मुक्त लोग औरों को मुक्त करें।

१०—ॐ ईश्वर हम दोनों गुरु शिष्य की साथ ही रक्षा करें, हम दोनों का पोषण साथ ही करें, हम दोनों गुरु शिष्य साथ मिलकर पराक्रम के कर्म करें, हमारा पठन पाठन तेजस्वी हो, हम परस्पर द्वेष न करें ॐ शान्तिः शान्तिः शान्तिः।

Obeisance to Gaṇesa, to the Supreme Brahman and Trimúrti.

---

1. The Deity Who is in the fire, Who is in the waters, Who has interpenetrated the whole universe, Who is in the herbs and trees adorations to Him.

2. From Whom of infinite power (proceed) unlimited number of living beings, from Which attributeless (source) those incomprehensible attributes (spring), from Which is manifest the all under threefold distinction, we bow ever and ever to, and worship, that Lord of the *gaṇas* (Higher powers) i. e. Gaṇeṣa.

3. He, whom the Ṣaivas worship as Ṣiva, Vedántins as Brahman, the Buddhists as the Buddha, the Naiyáyikas clever in reasoning as the Agent, the devotees of the Jaina doctrine as Arhat, Mimámsakas as Karman, may that Hari, the Lord of the three worlds, grant us our desired object.

4. He Whose breath the Vedas are, Who created the whole world out of the Vedas, I bow to Him, Maheṣvara (the great Lord), the teacher of all the lores.

5. Obeisance to Savitri (Sun, the Originator) the sole eye of the universe, the cause of the birth, existence and destruction of the universe, embodying the three Vedas, containing the three attributes and presenting himself as Brahmá, Vishnu, and Ṣiva.

6. O! Mother (Saraswatí) of generous nature, make a permanent stay in our hearts which are full of the drakness of ignorance, and with the profuse bright lustre of the members of your person, soon dispel the darkness of our minds.

7. He Who is the fountain-spring of the Deities who is the Ruler of the universe, Rudra (the terrible) and the great Seer, Who is a witness to Brahmá being born, may He endow us with the blessed thought.

8. May every one cross over difficulties, may every one enjoy blissful experience, may every one entertain noble inclinations, may everyone rejoice everywhere.

9. May the wicked become virtuous, may the virtuous find peace, may the peaceful be freed from bonds, may the freed ones make others free.

10. Om! may the Lord protect us both (teacher and pupil). May He feed us together. Let us both exert ourselves in heroric practice. May our studies grow illustrious. May we never entertain ill-will between us, Peace! Peace! Peace!

LIST OF CORRECTIONS AND ADDITIONS TO BE MADE IN DHARMA-DĪPIKĀ

Page 5	line 1	Substitute श्रुत्युक्तः for श्रत्युक्तः
,, 9	,, 3	,, यो for या
,, 25	,, 18	,, ज्ज्ये for ज्जे
,, 26	,, 1	Add "Duties of Students" after ब्रह्मचारिधर्माः
,, 32	,, 22	Enclose within brackets (religious rite)
,, 33	,, 12	Substitute १०८ for १०७ and insert 'Manu' before V. 109 in line 16.
,, 35	,, 17	Omit the coma after 'Straining' & put it after bathed in line 18 and substitute ड्रॅ for ड्र in line 19
,, 38	line 3	Substitute 'on' for in before 'a holy' & Ṣ for S in Siva in line 6.
,, 39	,, 10	,, मध्याह्न for मध्याह्न
,,	,, 25	,, Ṣruti for Sruti
,, 40	,, 24	,, 'in' for into
,, 41		Insert मनु० २.५७, above the last line after the Sanskrit verse
,, 43		Add 'Nightly duties' after रात्रिकृत्यानि in the top line
,, 44	last two lines	Omit "to" after "because" and insert "fortune favours" in its place, omitting these two words in the last line.
,, 45	line 3	Insert मनु० before ४.१३०
	,, 4	Substitute 'one' for 'ono'

Page	45	line 16	Substitute यत्कर्म for यत्कम
,,	47	,, 1	,, यौ for यो
,,	61	,,	Strike out दानप्रकरणम् in the 6th line from the bottom.
,,	64	,,	Substitute ६० for ५० in the 6th line from the top.
,,	71	,, 9	from bottom—put bracket mark after 'penance'
,,	77	,, 11	Substitute द्विज for द्विज
,,	80	,, 21	Substitute ब्रह्मचार्यसि for ब्रह्माचार्यसि
,,	86	,, 2	from bottom substitute eight for 'light'
,,	89	,, 10th	,, ,, ,, शुल्कं for शुल्क
,,	98	,, 16	Substitute संक्षेपः for सक्षेपः
,,	99	,, 2	,, Varuṇa for Varuna
,,		,, 2	from bottom विधं for विध
,,	100	in lines 9 and 13	substitute Párvaṇa for Parvana.
,,	127	last line of the foot note	—substitute गुणातीत for गणातीत
,,	129	line 2	substitute कर्मोपास्तिः for कर्मपास्तिः
,,	139-	line 2	from bottom make 'ears' for 'ear' and 'hands' for 'hand' and in line 4 from bottom substitute 'out' for 'ont'
,,	147	in line 6	insert ऽ mark between स्या & द्वि
,,	161	in line 1	insert a semicolon ; after 'ments'
,,	163-	line 12	insert bracket mark after 'formative'
,,		,, 21	substitute 'brium' for 'braim' in in the word equilibrium
,,		,, 23	Substitute 'Sūtra' for 'Stura'

Page 164	line 16	Strike out the redundant word श्रुतिः
,, 165	,, 16	Substitute मे for ये
,, 167	,, 15	After the word 'body' make 's' is
,, 170	,, 8	Put accent mark on 'I' of Īṣvara praṇidhāna.
,, 171-72	,,	Insert a dot under n of Prāṇáyāma and Dháraṇá.
,, 177	,, 5	Omit the dash mark between द्दि and श्रुति.
,, 181	,, 3	from bottom insert a coma after 'He'
,, 185	,, 20	insert तं after म and before हि
,, 199	,, 9	Subtitute वासः for वासं.

धर्मदीपिकायां प्रथमो भागः ।

Part I

OF

Guide to Hinduism.

श्रीगणेशाय नमः ।

धर्मदीपिका ।

Guide to Hinduism.

धर्ममहत्त्वम्

GREATNESS OF DHARMA.

धर्मो विश्वस्य जगतः प्रतिष्ठा । लोके धर्मिष्ठं प्रजा उपसर्पन्ति ।
धर्मेण पापमपनुदन्ति । धर्मे सर्वं प्रतिष्ठितं । तस्माद्धर्मं परमं वदन्ति ।

—तैत्तिरीयारण्यके १०।६३

Dharma is the support of the whole universe. People approach one who is perfect in Dharma. By means of Dharma they destroy sin. Everything rests on Dharma. Therefore they declare Dharma to be supreme.

—Taittiríya—Āranyaka 10-63.

धर्मात् संजायते ह्यर्थो धर्मात् कामोऽभिजायते ।
धर्मादेव परंब्रह्म तस्माद्धर्मं समाश्रयेत् ॥

—कूर्मपुराणे ।

The object of gain (wealth) proceeds verily from Dharma; the object of desire becomes elevated through Dharma; through Dharma one can attain the Absolute Brahman; one ought, therefore, to betake oneself to Dharma.

—Kúrma Puráṇa.

न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखेत्वनित्ये जीवो नित्यो हेतुरस्यत्वनित्यः ॥

—महाभारते ।

Never ought one to give up Dharma through desire or through fear or through greed, nor even for the sake of one's life. Dharma is eternal while pleasure and pain are transient. The Soul in the individual is eternal but the cause of its individuality is non-eternal.

Mahábhárata.

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ?

—महाभारते ।

From Dharma proceeds (attainment of) gain as also (fulfilment of) desire, why then should Dharma not be practised ?

—Mahábhárata.

यथेक्षु हेतोरपि सेचितं पयस्तृणानि वल्लीरपि च प्रसिञ्चति ।
तथा नरो धर्मपथेन सञ्चरन् सुखञ्च कामांश्च वसूनि चाश्नुते ॥

—आपस्तम्बधर्मसूत्रभाष्ये ।

Just as water carried for feeding the sugarcane feeds the grass and the creepers, so a man proceeding along the path of Dharma attains happiness, (fulfilment of) desires as also wealth.

—Commentary on Ápastsmba Dharma-sútra

पुरुषनिःश्रेयसार्थं धर्मजिज्ञासा ।

Inquiry into Dharma is taken up for the purpose of attainment of the supreme bliss by man.

ज्ञात्वा चानुतिष्ठन् धार्मिकः ।

Having understood it (Dharma) one practising it is called Dhármika (a righteous man.)

प्रशस्यतमो भवति लोके प्रेत्य च स्वर्गलोकं समश्नुते ।

—वासिष्ठं धर्मशास्त्रम् ।

In the world he becomes most praiseworthy and after death he attains heaven.

—Vásishtham Dharma-Sàstram.

धर्मलक्षणम् ।

DEFINITION OF DHARMA.

धारणाद्धर्ममित्याहुः धर्मेण विधृताः प्रजाः ।
यः स्याद् धारणसंयुक्तः स धर्म इति निश्चयः ॥

—महाभारते ।

Dharma is so called as it is derived from the root *dhri* which means upholding, creatures are upheld (supported) by Dharma. That which is associated with upholding is Dharma. Such is the fixed opinion.

Mahábhárata.

प्रभवार्थाय भूतानां धर्मप्रवचनं कृतम् ।
यः स्यात् प्रभवसंयुक्तः स धर्म इति निश्चयः ॥

—महाभारते ।

Expounding of Dharma has been made for the welfare of (living) beings. That which is associated with welfare *that* is *Dharma*. Such is the fixed opinion.

—Mahábhárata.

अहिंसार्थाय भूतानां धर्मप्रवचनं कृतम् ।
यः स्यादहिंसया युक्तः स धर्म इति निश्चयः ॥

—महाभारते ।

Expounding of Dharma has been made for the sake of preventing (mutual) harm among (living) beings. That which is associated with harmlessness that is *Dharma*. Such is the fixed opinion.

—Mahábhárata.

यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।

—वैशेषिक सूत्रं ।

That from which attainment of prosperity and eternal bliss follow is Dharma.

Vaiṣeshika Sútra.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

—मनुः ६. ९२

(1) Fortitude, (2) forgiveness, (3) self-control, (4) non-theft (or abstention from unlawful gain), (5) purity, of body and mind, (6) subduing organs, (7) wisdom (or knowledge of Ṣástra) (8) knowledge of the Supreme Being, (9) truthfulness, (10) freedom from anger—constitute ten-fold Dharma.

—Maun VI. 92.

अहिंसा सत्यमक्रोध आनृशंस्यं दमस्तथा ।
आर्जवश्चैव राजेन्द्र निश्चितं धर्मलक्षणम् ॥

— महाभारते ।

Non-injury, truthfulness, absence of anger, absence of cruelty, self-control, straightforwardness, O King of Kings, constitute the fixed definition of Dharma.

—Mahábhárata.

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥

—महाभारते ।

Sacrificing (to the gods), study (of scriptures), charitable gifts, austerity, truthfulness, forbearance, selfcontrol, absence of greediness—this is the eight-fold path of Dharma.

—Mahábhárata.

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन् सदायुक्तो नित्यं स्यादात्मवान् द्विजः ॥

—मनुः १, १०८

Right conduct is the highest Dharma, taught in the Vedas as also by the sacred tradition (Smritis); hence a twice-born man, who possesses regard for himself, should always carefully follow it.

—Manu I. 108.

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः सम्पूर्णफलभाग्भवेत् ॥

—मनुः १, १०९

A Bráhmaṇa who does not follow right conduct does not enjoy the fruit of the Veda, but he who properly follows it will get the full reward.

Manu I. 109.

अक्रोधः सत्यवचनं संविभागः क्षमा दया
प्रजनः स्वेषु दारेषु शौचमद्रोह एव च
आर्जवं भृत्यभरणं नवैते सार्ववर्णिकाः ।

—महाभारते ।

Absence of anger, speaking the truth, mutual sharing (of goods), forbearance, compassion, begetting children (only) on one's own wife, purity, absence of hatred, straightforwardness, supporting one's dependents—these nine virtues should be practised by all classes.

—Mahabharata.

सनातनधर्मव्याख्या भागवते ७, ११

युधिष्ठिर उवाच

भगवञ्छ्रोतुमिच्छामि नृणां धर्मं सनातनम् ।
वर्णाश्रमाचारयुतं यत् पुमान् विंदते परम् ॥

Sanátana-dharma as described in the Bhágwata. VII-II. Yudhishthira said :—

O Lord, I wish to hear about the Eternal Dharma (as laid down) for men and giving the usages of the (four) castes (Varnas) and four orders (áṣramas) by (following which) a man attains the highest (knowledge and devotion).

नारद उवाच

Nárada said in reply :—

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः ।
१ २ ३ ४ ५ ६ ७ ८
अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥
९ १० ११ १२ १३
सन्तोषः समदृक्सेवा ग्राम्येहोपरमः शनैः ।
१४ १५ १६
नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥ ९ ॥
१७ १८ १९
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः ।
२०
तेष्वात्मदेवताबुद्धिः सुतरां नृषु पांडव ॥ १० ॥
२१
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।
२२ २३ २४
सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥ ११ ॥
२५-२६ २७ २८ २९ ३०
नृणामयं परोधर्मः सर्वेषां समुदाहृतः ।
त्रिंशल्लक्षणवान् राजन् सर्वात्मा येन तुष्यति ॥ १२ ॥

(1) Truth (2) compassion (3) austerity (4) cleanliness and purity (5) forbearance (6) right judgment (7) self-control (8) restraining the organs (9) harmlessness (10) chastity (11) alms-giving (12) studying the Scriptures (13) straightforwardness (14) contentment (15) serving impartial saints (16) gradually abstaining from worldly pursuits (17) pondering over (men's) turns of fortune (18) silence (19) self-examination (20) distribution of food among sentient beings according to their need and (21) regarding the embodied selfs, especially human beings, as divinities, O Pándava, and also (22) hearing praises of, (23) glorifying and, (24) remembering, the Lord who is the refuge of great sages (25) serving Him (26) worshipping Him (27) bowing before Him (28) regarding oneself as His slave (29) taking Him as one's friend (30) dedicating oneself to Him. This thirty-fold Dharma is the highest (Dharma) declared for all men, O king, whereby the Lord, the Self of all, is pleased.

सामान्यधर्मः

DHARMA IN GENERAL

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥

मनु० १०-६३

Non-injury, truthfulness, non-theft (abstention from unlawful gain), purity (of body and mind), subduing the organs, this in brief is the Dharma declared by Manu for the four castes. —Manu X 63.

दानं दमो दया क्षान्तिः सर्वेषां धर्मसाधनम्
—याज्ञ व० स्मृ० १. १२२

Charity, self-control, compassion, forbearance, Dharma for all—added to the above by
Yájnavalkya, I. 122.

क्षमा सत्यं दमः शौचं दानमिन्द्रियसंयमः।
अहिंसा गुरुशुश्रूषा तीर्थानुसरणं दया॥
आत्मव्रतमलोभित्वं देवतानां च पूजनम्।
अनभ्यसूया च तथा धर्मः सामान्य उच्यते॥
—महाभारते।

Forbearance, truthfulness, self-control, purity, charity, subduing the organs, non-injury, serving the preceptor, going on pilgrimage (or it may mean following the ways of respected persons) compassion, faithfulness to the self, absence of greediness; worshipping the gods and absence of envy are called Dharma common to all.
Mahábhárata.

विशेषधर्मः

PARTICULAR FORMS OF DHARMA.

वर्णधर्मः स्मृतस्त्वेकः आश्रमाणामतः परम्।
वर्णाश्रमस्तृतीयस्तु गौणो नैमित्तिकस्तथा॥

First there is the Dharma of the caste, next to it is the Dharma of the stages of life, the third is that of caste and stage combined, and then that due to special functions as also due to special circumstances

वर्णत्वमेकमाश्रित्य यो धर्मः संप्रवर्तते।
वर्णधर्मः स उक्तस्तु यथोपनयनं नृप॥

That Dharma which proceeds with reference to one's belonging to some specific caste that is called

caste *Dharma* as *upanayana*, (placing under a preceptor) O King.

आश्रमश्च समाश्रित्य यो धर्मः संप्रवर्तते ।
स खल्वाश्रमधर्मस्तु भिक्षा दण्डादिको यथा ॥

That Dharma which proceeds with reference to a stage of life that verily is called *áṣrama dharma*, for example, carrying a staff and begging food etc.

वर्णत्वमाश्रमत्वं च योऽधिकृत्य प्रवर्तते ।
स वर्णाश्रमधर्मस्तु स्यान्मौञ्जी मेखला यथा ॥

That which proceeds with reference to one's belonging to a specific caste and a specific stage of life is called *Varnáṣrama Dharma*, as for example, girdle of *Munja* grass (for a Bráhmaṇa student.)

यो गुणेन प्रवर्तेत गुणधर्मः स उच्यते ।
यथा मूर्द्धाभिषिक्तस्य प्रजानां परिपालनम् ॥

That Dharma which proceeds with reference to a particular function is called *Guṇa Dharma* as protection of the subjects by a king duly crowned.

निमित्तमेकमाश्रित्य यो धर्मः संप्रवर्तते ।
नैमित्तिकः स विज्ञेयः प्रायश्चित्तविधिर्यथा ॥

—हेमाद्रौ

That Dharma which proceeds with reference to a particular object is *Nimitta Dharma* as for example the performance of an expiatory rite.

Hemádri.

विशेषधर्मान्तर्गताःस्त्रीधर्मापद्धर्मादयोऽनेके धर्माः
युधिष्ठिरं प्रति भीष्मवचने सूचिताः ।

समासेनैव ते राजन् धर्मान् वक्ष्यामि शाश्वतान् ।
विस्तरेणैव धर्माणां न जात्वन्तमवाप्नुयात् ॥

—शान्तिपर्वणि ७ १-२

Included in the particular forms of Dharma are woman's *Dharma*, *Dharma* in adversity or distress and various other *Dharmas*. They are referred to in the speech of Bhíshma to Yudhishthira—"Only briefly do I speak to you about eternal *Dharmas*; fully or completely the end of *Dharmas* can never be reached" Ṣánti Parva 7-1-2.

धर्मार्थकाममोक्षाणां तारतम्यम्

COMPARATIVE MERITS OF DHARMA, WEALTH, DESIRE AND OF LIBERATION

धर्ममर्थश्च कामश्च वेदाः शंसन्ति भारत ।
कस्य लाभो विशिष्टोऽत्र तन्मे ब्रूहि पितामह ॥
देवता ब्राह्मणाः सन्तो यक्षमानुषचारणाः ।
धार्मिकान् पूजयन्तीह न धनाढ्यान् न कामिनः ॥
धने सुखकला काचिद्धर्मे तु परमं सुखम् ।

—महाभारते कुण्डधारोपाख्यानम् ।

O Bhárata! the Vedas speak of Dharma, wealth and of desire, which is of greater gain? Tell me that, O grandfather!

Gods, Bráhmaṇas, sages, Yakshas, men and Cháraṇas revere pious men here, not the wealthy or those given to the fulfilment of their own desires.

In wealth there is a fraction of happiness but in Dharma there is the highest happiness.

—Mahábhárata-Kundadháropákhyánam.

ऊर्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

—शुकंप्रति व्यासोक्तिः

With uplifted hands I cry aloud but no one listens to me. By *dharma* both wealth and fulfilment of desires are got. Why is it not followed ?

—Vyása's words to Ṣuka.

युधिष्ठिरः—

धर्मे चार्थे च कामे च लोकवृत्तिः समाहिता ।
तेषां गरीयान् कतमो मध्यमः को लघुश्च कः ॥

Yudhishthira : People are engaged in pursuit of *dharma*, wealth and desire. Which of them is weightier, which of middling value and which is the least in weight ?

विदुरः—

धर्मेणैवर्षयस्तीर्णा धर्मे लोका प्रतिष्ठिताः ।
धर्मेण देवा दिवि च धर्मे चार्थः समाहितः ॥
धर्मो राजन् गुणः श्रेष्ठो मध्यमो ह्यर्थ उच्यते ।
कामो यवीयानिति च प्रवदन्ति मनीषिणः ॥

Vidura : By dharma alone the Rishis attained (the highest state) On *dharma* are the worlds supported. On *dharma* the gods in heaven are (living) and wealth rests on *dharma*, O King, *dharma* is the best qualification, wealth is said to be next to it. Desire is stated to be the last by wise men.

अर्जुनः—

कर्मभूमिरियं राजन्निह वार्ता प्रशस्यते ।
कृषिर्वाणिज्यगोरक्षं शिल्पानि विविधानि च ॥
अर्थ इत्येव सर्वेषां कर्मणामव्यतिक्रमः ।
निवृत्तेऽर्थे न वर्तंते धर्मकामाविति श्रुतिः ॥
विषहेतार्थवान् धर्ममाराधयितुमुत्तमम् ।

कामं च चरितुं शक्तो दुष्प्रापमकृतात्मभिः ॥
अर्थस्यावयवावेतौ (१), (२) धर्मकामाविति श्रुतिः ।
अर्थसिध्या विनिवृतावुभावेतौ भविष्यतः ॥

Arjuna :—This (world) is the place of action, O King, here livelihood is extolled (i. e.) agriculture trade, rearing of cattle, and various other arts, wealth is the natural result of all these. The Ṣruti says that without wealth neither *dharma* nor fulfilment of desires can be had.

A wealthy man is best able to serve *Dharma* and is also able to fulfil his desire, which, a man without means cannot attain. It is said that *Dharma*(1) and desire(2) are simply the limbs of wealth; without wealth neither is possible.

नकुलसहदेवौ—

योऽर्थो धर्मेण संयुक्तो धर्मो यश्चार्थसंयुतः ।
मध्विवामृतसंसृष्टं तस्मादेतौ मताविह ॥
अनर्थस्य न कामोऽस्ति तथार्थोऽधर्मिणः कुतः ।
तस्मादुद्विजते लोको धर्मार्थाभ्यां बहिष्कृतात् ॥
धर्मं समाचरेत् पूर्वं ततोऽर्थं धर्मसंयुतम् ।
ततः कामं चरेत्पश्चात् सिद्धार्थस्य हि तत्फलम् ॥

Nakula and Sahadeva: That wealth which is united to *dharma* and that *dharma* which is united to wealth is like honey mixed with nectar, hence they both are recognized (as necessary). One who has no wealth cannot (satisfy) any desire and how can one devoid of *dharma* have any (legitimate fulfilment of) desire?

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(1) *Dharma* (virtue, piety)

(2) Káma (desire for pleasure or enjoyment)

Hence men shrink from one who is devoid of *dharma* and wealth. First practise *dharma* and then (acquire) wealth combined with *dharma*, then enjoy fulfilment of desires, that being the reward of one who has acquired wealth (lawfully).

भीमसेनः—

नाकामः कामयत्यर्थं नाकामो धर्ममिच्छति।
नाकामः काम्यमानोऽस्ति तस्मात्कामो विशिष्यते॥
नास्ति नासीन्न भविता भूतं काममृते परम्।
एतत्सारौ महाराज धर्मार्थावत्र संश्रितौ॥
नवनीतं यथा दध्नस्तथा कामोऽर्थधर्मतः।
श्रेयस्तैलं न पिण्याको घृतं श्रेय उदश्वितः॥
श्रेयः पुष्पफलं काष्ठात् कामो धर्मार्थयोर्वरः।
पुष्पतो मध्विव परं कामात् संजायते सुखम्॥

धर्मार्थकामाः सममेव सेव्या यो ह्येकसक्तः स नरो जघन्यः।
द्वयोस्तु सक्तं प्रवदन्ति मध्यमं स उत्तमो योऽभिरतस्त्रिवर्गे॥

Bhímsena:—

One having no desires does not wish to get wealth, nor does one having no desire wish to (practise *dharma*. Nor is a desireless person desirous of anything. Hence (enjoyment of) desire is the chief thing.

Nor is there, nor was there, nor will there be any being without a desire. On this, O king, do these two essences of dharma and wealth rest; as butter out of curd is extracted so (enjoyment of) desire out of *dharma* and wealth.

The best thing is the oil not the oilcake, *Ghi* is likewise the best part in the butter, flower and fruit are the best things in the wood, so (enjoyment of) desire is superior to *dharma* and wealth.

As from a flower very sweet honey is obtained, so pleasure is got from fulfilment of desire. All the three *dharma, artha and káma* are to be served simultaneously. He who is attached to the one is a wretched being. One attached to the two is a middling person. The best one is he who is closely attached to all the three.

युधिष्ठिर :—

योवै न पापे निरतो न पुण्ये नार्थे न धर्मे मनुजो न कामे।
विमुक्तदोषः समफल्गुसारो विमुच्यते दुःखसुखात् स सिद्धः॥
भूतानि जातीमरणान्वितानि जराविकारैश्च समन्वितानि।
भूयश्च तैस्तैरुपसेवितानि मोक्षं प्रशंसन्ति न तं च विद्मः॥

—महाभारते।

अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमितिस्थितिः"

या० व० स्मृ०

Yuddhishthira :—

He who is not attached either to sin, or to virtue, or to wealth, or to *dharma*, or in seeking fulfilment of desires, who is free from all faults, indifferent to things light or weighty, he is freed from pleasure and pain, he is an adept— a perfect man.

Beings who are subject to birth and death, and suffering from old age and change, and liable to them over and over again extol *moksha* (final liberation) and we do not know it.

Mahábhárata.

Dharma Ṣástra is of higher authority than *Artha* Ṣástra.

Yájnavalkya Smriti

धर्ममूलम्

SOURCES OF DHARMA.

वेदोऽखिलो धर्ममूलम् स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

—मनुः २. ६

The whole Veda is the source of Dharma, the traditions and the conduct of those who know it, as also the usage of good men and one's own self-satisfaction.

Manu II. 6

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

—याज्ञवल्क्य स्मृ० १-३

The (four) Vedas along with Purāṇas, Nyáya, Mímámsá, Dharma Ṣástra and the (six) Vedangas are the fourteen sources of (all departments of) knowledge and Dharma.

Yájnavalkya I. 3

पुराणं ब्राह्मादि

Puránas are Bráhma Puràṇa and others.

न्यायस्तर्कविद्या

Nyáya—Science of reasoning.

मीमांसा वेदवाक्यविचारः

Mímámsâ—Inquiry into, and rules for the interpretation of, the Vedic texts.

धर्मशास्त्रं मानवादि

Dharma-Ṣástra—Law codes of Manu and others.

अङ्गानि व्याकरणादीनि षट्

Angás—Grammar &c. Six

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥

मनुः २. १०

Sruti means the Veda, Dharma-Sástra means Smriti. They are both unquestionable (authorities) in all matters. Dharma proceeded from those two.

Manu II. 10

ऋग्वेदोऽथ यजुर्वेदः सामवेदस्तथैव च ।
चत्वारः कीर्तिता वेदाश्चतुर्थोऽथर्वएव हि ॥

Rig-Veda, Yajur-Veda and also Sáma Veda together with the fourth Atharva are known as the four Vedas.

शिक्षा कल्पतरुश्चैव निरुक्तं छन्दसांचयः ।
ज्योतिषं व्याकरणञ्च वेदाङ्गानि षडेव तु ॥

Sikshá, Kalpa, Nirukta, Chandas, Jyotisha and Vyákarana are the six Vedángas.

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोङ्गिराः ।
यमापस्तम्बसंवर्ताः कात्यायनबृहस्पती ॥
पराशरव्यासशङ्खलिखिता दक्षगौतमौ ।
शातातपो वशिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥

—याज्ञवल्क्यस्मृतिः

Manu, Atri, Vishnu, Hàrita, Yájnavalkya, Ushaná, Angirá, Yama, Ápastamba, Samvarta, Kátyáyana, Brihaspati, Paráṣara, Vyása, Sankha, Likhita, Daksha, Gautama, Sátátapa, Vasishtha, are the leading authors of smritis.

Yájnavalkya Smriti.

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ॥

—वायुपुराणे ।

The Veda is to be expounded and expanded (with the aid of) Itihása and Puráṇa. It is afraid of

being misunderstood and misinterpreted by one whose knowledge is limited.

Váyu Purána

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

Creation, secondary creation (or dissolution), geneologies, periods of Manus, and history are the five marks of the Purána.

पुराणनामानि—

"ब्राह्मं, पाद्मं, श्रीवैष्णवं, शैवं, श्रीभागवतम्, नारदं, मार्कण्डेयं, आग्नेयं, भविष्यं, ब्रह्मवैवर्तं, लिङ्गम्, वाराहम्, स्कान्दं, वामनम्, कौर्मं, मात्स्यं, गारुड़म्, ब्रह्माण्डं" इति पुराणनामानि—

—भागवते १२. १३

Names of the leading Puránas:—

Bráhma, Pádma, Srí Vaishnava, Saiva, Srí Bhágvata, Nárada, Márkandeya, Ágneya, Bhavishya, Brahmavaivarta, Mátsya, Gàruḍa, Brahmánda—these are the names of the Puránas. —Bhágwata XII. 13

धर्मार्थकाममोक्षाणामुपदेशसमन्वितम् ।
पूर्ववृत्तकथायुक्तमितिहासं प्रचक्षते ॥

Itihása is so called (because it contains) lessons on *dharma*, *artha*, *káma* and *moksha* connected with old history and stories.

वर्णाश्रमविषयः

FOUR CASTES AND FOUR ORDERS.

ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
चतुर्थ एक जातिस्तु शूद्रो नास्ति तु पञ्चमः ॥

—मनुः १०, ४

The Bráhmana, the Kshatriya and the Vaiṣya—these three castes are the twice-born ones, and the

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fourth, having one birth only is a Ṣúdra, there is no fifth (caste).

Manu. X. 4

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥

—मनुः ६. ८७

Brahmachári (the student), Grihastha (the house-holder), Vánaprastha (the hermit dwelling in the forest) and Yati (the wandering ascetic or Sanyásin) these are the four separate orders which spring from the house-holders.

Manu, VI. 87

ब्राह्मणो॑ऽस्य मुख॑मासीद्बाहू रा॑जन्यः॑ कृतः ऊरू तद॑स्य यद्वैश्यः॑ पद्भ्यां शूद्रो अ॑जायत ॥

The Bráhmaṇa was his mouth, the two arms made the Rájanya (Kshatriya), his thighs became the Vaiṣya and from his two feet was the Ṣúdra born.

चन्द्रमा मन॑सो जातश्चक्षोः सूर्यो॑ अजयात मुखादिन्द्र॑श्चाग्निश्च॑ प्राणाद्वायुर॑जायत ॥

—ऋ. वे. १०. ९०. १२-१३
—यजुर्वेद. ३१. ११-१२
—अथर्व. वे. १९. ६-६-७

The moon was born from his mind and the Sun from his eyes was born, from his mouth Indra and Agni, and from his breath was born Váyu.

Rig Veda X—90-12-13.
Yajur Veda XXXI. 11-12.
Atharva Veda XIX. 6-6-7.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥

—गीता ४. १३

The four-fold caste system was created by me differentiating it by Guṇa (quality) and Karma (vocation), though I am the author of it, know me to be non-doer and changeless.

—Bhagwadgítá, IV. 13

भारद्वाज उवाच

ब्राह्मणः केन भवति क्षत्रियो वा द्विजोत्तम।
वैश्यः शूद्रश्च विप्रर्षे तद् ब्रूहि वदतांवर॥

Bháradwája said :—

O best of Bráhmaṇas, how does one become a Bráhmaṇa or a Kshatriya or a Vaiṣya or a Ṣúdra, O Viprarshi (wise sage), the best of expounders! tell me that.

भृगुरुवाच

जातकर्मादिभिर्यस्तु संस्कारैः संस्कृतः शुचिः।
वेदाध्ययनसम्पन्नः षट्सु कर्मस्ववस्थितः॥

Bhrigu said :—

He who has been purified by Játa-Karma and other sacraments, is pure, accomplished in Vedic studies, is intently engaged in six duties,

शौचाचारस्थितः सम्यग्विघसाशी गुरुप्रियः।
नित्यव्रती सत्यपरः स वै ब्राह्मण उच्यते॥

is established in cleanliness and right usage, eats that which remains after sacrifice, is devoted to his teacher, observes daily vows and is given to truthfulness, is indeed called a Bráhmaṇa

सत्यं दानमथाद्रोह आनृशंस्यं त्रपा घृणा ।
तपश्च दृश्यते यत्र स ब्राह्मण इति स्मृतः ॥

In whom you see truth, charity, non-hatred, compassion, shame, mercy, austerity, he is a Bráhmaṇa.

क्षत्रजं सेवते कर्म वेदाध्ययनसङ्गतः ।
दानादानरतिर्यस्तु स वै क्षत्रिय उच्यते ॥

He who performs the duties of a Kshatriya, is attached to Vedic studies, is devoted to giving and acquiring (wealth), he is called a Kshatriya indeed.

विशत्याशु पशुभ्यश्च कृष्यादानरतिः शुचिः ।
वेदाध्ययनसम्पन्नः स वैश्य इति संज्ञितः ॥

He who easily takes to cattle-rearing, is devoted to agriculture and acquiring wealth, is honest and accomplished in Vedic studies, he is called a Vaiṣya.

सर्वभक्षरतिर्नित्यं सर्वकर्मकरोऽशुचिः ।
त्यक्तवेदस्त्वनाचारः स वै शूद्र इति स्मृतः ॥

Always ready to eat anything and everything, taking up any calling, impure, having given up the Veda, and not following the proper mode of life, such a one is known as a Ṣúdra.

शूद्रे चैतद्भवेल्लक्ष्म द्विजे तच्च न विद्यते ।
न वै शूद्रो भवेच्छूद्रो ब्राह्मणो ब्राह्मणो न च ॥

—म. भा. शां प

—अ. १८९

If these marks are found in a Ṣúdra and not in a twice born man that so called Ṣùdra is certainly not a Ṣúdra, nor is the so called Bráhmaṇa a Bráhmaṇa (if he has not these characteristics).

Mahá-Bhárata Sánti 189.

युधिष्ठिर उवाच

"यत्रैतल्लक्ष्यते सर्प वृत्तं स ब्राह्मणः स्मृतः ।
यत्रैतन्न भवेत् सर्प तं शूद्रमिति निर्दिशेत्" ॥

—महाभा. वन १८०

Yudhishṭhira said :—

O Sarpa, in whom this conduct is observed he is a Bráhmaṇa, in whom it is wanting, O Sarpa call that man a Ṣúdra. Mahábhárata Vana 180

भृगुरुवाच

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्रह्मणा पूर्वसृष्टं हि कर्मभिर्वर्णतां गतम् ॥
कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः ।
त्यक्तस्वधर्मा रक्ताङ्गास्ते द्विजाः क्षत्रतां गताः ॥
गोभ्यो वृत्तिं समास्थाय पीताः कृष्युपजीविनः ।
स्वधर्मान्नानुतिष्ठन्ति ते द्विजा वैश्यतां गताः ॥

Bhrigu said:—

There is none particularly superior a nong castes. The whole universe is the creation of Brahmá. The first created ones of Brahmá took to caste on account of their deeds. Those of the twice-born castes (or Bráhmaṇas) who were fond of sensual pleasure, were harsh, wrathful and adventurous and also gave up their natural duty and were red in complexion became Kshatriyas. Those twice-born men (or Bráhmaṇas) who earned their livelihood by cattle breeding, agriculture, and were yellow in colour and did not follow their Dharma became Vaiṣyas.

हिंसाऽनृतप्रियालुब्धाः सर्वकर्मोपजीविनः ।
कृष्णाः शौचपरिभ्रष्टास्ते द्विजाः शूद्रतां गताः ॥

Such of the twice born (or Bráhmaṇas) as were fond of destroying life and telling lies, were greedy

and earned their livelihood by any and every means, were dark in complexion and did not follow rules of cleanliness became Ṣúdras.

इत्येतैः कर्मभिर्व्यस्ताद्विजा वर्णान्तरं गताः ।
धर्मो यज्ञः क्रिया तेषां नित्यं न प्रतिषिध्यते ॥

Segregated on account of their deeds, these twice born castes (or Bráhmaṇas) took to different castes. Dharma and sacrifices are not forbidden to them forever.

इत्येते चतुरो वर्णा येषां ब्राह्मी सरस्वती ।
विहिता ब्रह्मणा पूर्वं लोभात्त्वज्ञानतां गताः ॥

महा. भा. शां. १८८

These four castes, who had the Bráhmanic lore formerly allotted to them by Brahmá, became ignorant of it by greed. Mahá. Bhá-Ṣánti 188

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

गीता १८-४१

Of Bráhmaṇas, Kshatriyas, Vaiṣyas and of Ṣúdras, O scorcher of enemies, the duties are separately assigned according to the Guṇas (attributes) born of their own nature.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२॥

Control of mind, control of senses, austerity, purity forbearance, straightforwardness, knowledge and wisdom, belief in after life are the natural duties of a Bráhmaṇa.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

Bravery, vigour, fortitude, dexterity and not flying from battle, charity and administrative quality

(or ruling power) are the duties of Kshatriyas born of their own nature.

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥
गीता १८—४१—४४

Agriculture, cattle-rearing and trade are the duties of Vaiṣyas born of their own nature; action of the nature of service is also the duty of the Ṣúdra born of his own nature.

Gítá XVIII, 41-44.

युधिष्ठिर उवाच
जातिरत्र महासर्प मनुष्यत्वे महामते ।
सङ्करात् सर्ववर्णानां दुष्परीक्ष्येति मे मतिः ॥

Yudhishthira said :—

O great Sarpa ! here in this world, O of high mind, owing to mixture of all castes among men it is extremely difficult to find out their caste.

सर्वे सर्वास्वपत्यानि जनयन्ति सदा नराः ।
वाङ् मैथुनमथो जन्म मरणञ्च समं नृणाम् ॥

All men always beget offspring in (all sorts of) women, speech and sexual intercourse, birth and death are also common to all men.

इदमार्षं प्रमाणञ्च ये यजामह इत्यपि ।
तस्माच्छीलं प्रधानेष्टं विदुर्ये तत्वदर्शिनः ॥
—महा. भा. वन १८०

Those who pronounce "Ye Yajâmahe" (we who are performing this sacrifice) is enough Vedic authority (for determining caste). Hence conduct is the chief consideration known to sages.

जात्या न क्षत्रियः प्रोक्तः क्षतत्राणं करोति यः ।
चातुर्वर्ण्यं बहिष्ठोऽपि स एव क्षत्रियः स्मृतः ॥

—शा. प. ७३

One is not called a Kshatriya by mere caste, but one who protects men from injury, even if he be outside the pale of four castes, he is called a Kshatriya.

Ṣànti Parva 73.

एष एव विषयः षष्ठितमेऽध्यायेऽपि वर्णितः शान्तिपर्वणि ।

This very topic is dealt with in the 60th Chapter of the Ṣanti parva.

आश्रमविषयः

ON ĀṢRAMAS (FOUR ORDERS OR FOUR STAGES OF LIFE).

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ ॥ ८७ ॥

—मनुः ६. ८७

The student, householder, forest-dweller and sanyásin these are the four separate orders (of men) born from householders.

Manu VI, 87.

सर्वेऽपि क्रमशस्त्वेते यथा शास्त्रं निषेविताः ।
यथोक्तकारिणं विप्रं नयन्ति परमां गतिम् ॥८८॥

All successively, and even any of these orders followed in accordance with ṣàstra, lead the Bráhmaṇa, who acts according to the preceding rules, to the highest state.

Manu VI. 88.

सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्ति हि ॥८९॥

Of all those the householder, who observes the

Vedic and smriti injunctions, is called the chief, since he supports the other three.

Manu VI, 89

यथा नदी नदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥९०॥

As the big and small rivers all go to rest in the ocean so all the (other) orders (áṣramins) find rest in the householder.

Manu VI. 90

—मनु० अ० ३

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः ॥७७॥

As all living creatures depend for their existence on air, so do all the orders (áṣramas) depend (for their maintenance) on the householder.

Manu III. 77

यस्मात्त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥७८॥

Since all the three *ásramins* (people of the three orders,) are daily nourished by the householder with knowledge and food, the householder is thus foremost among the orders.

Manu III. 78

स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।
सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥७९॥

This order (of householder) must therefore be observed carefully by one desirous of everlasting heavenly bliss or constant earthly happiness. It cannot be (properly) maintained by one with weak organs.

Manu III. 79

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ब्रह्मचारिधर्माः

—मनु. २-१७५-१८०

सेवेतेमाँस्तु नियमान् ब्रह्मचारी गुरौवसन् ।
सन्नियम्येन्द्रियग्रामं तपोवृद्ध्यर्थमात्मनः ॥

A student living with his teacher should observe these rules, controlling all his senses for the sake of increasing his power of endurance.

नित्यं स्नात्वा शुचिः कुर्य्याद्देवर्षिपितृतर्पणम् ।
देवताभ्यर्चनं चैव समिदाधानमेव च ॥

Bathing daily, pure, he should make offerings of water to Gods, Rishis and manes and also worship the Gods and place sacrificial fuel on the sacred fire,

वर्जयेन्मधु मांसं च गन्धं माल्यं रसान् स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥

Let him abstain from honey (or wine), flesh, perfumes, garlands, tasty and savoury dishes, women, all sweet things turned sour, and from injury to sentient creatures.

अभ्यङ्गमञ्जनं चाक्ष्णो रुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥

from ungents, collyrium to the eyes, the wearing of shoes and umbrellas, from lust, anger, greed, dancing, singing and playing on musical instruments,

द्यूतं च जनवादं च परिवादं तथानृतम् ।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥

from gambling, gossip, slander and falsehood, staring at and touching women and from striking others.

एकः शयीत सर्वत्र न रेतः स्कन्दयेत् क्वचित् ।
कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः ॥

Let him always sleep alone, and let him not

waste his seed, he who from lust wastes his seed breaks (or destroys) his vow (of Brahmacharya,)

Manu II. 175-180

यथा खनन् खनित्रेण नरो वार्यधिगच्छति ।
तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति ॥

—मनु २. २१८

As a man who digs with a spade gets water, so one who serves his teacher willingly acquires knowledge which the teacher possesses.

Manu II, 218

गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।
अथवा विद्यया विद्या चतुर्थी नोपपद्यते ॥

कुमार टी० १—३४

Knowledge is acquired by willingly serving a teacher or by (spending) much wealth or in exchange for knowledge. There is no fourth means to get it.

Kumara Com. I. 34

आचार्यश्च पिता चैव माता भ्राता च पूर्वजः ।
नार्तेनाप्यवमन्तव्या ब्राह्मणेन विशेषतः ॥

—मनु. २. २२६

The teacher, the father, the mother, the elder brother must not be treated with disrespect specially by a Bráhmana even if one is provoked or offended.

Manu II, 226

यं मातापितरौ क्लेशं सहेते संभवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥

—मनु २. २२७

That pain and trouble, which the mother and the father suffer in producing and rearing children, cannot be compensated even in a hundred years.

Manu II. 227

तयोर्नित्यं प्रियं कुर्य्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥

—मनु. २. २२८

Let a man constantly do what may please them (parents) and on all occasions what may please his teacher—On these three being pleased reward of all austerities is obtained.

Manu II. 228

तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
न तैरभ्यननुज्ञातो धर्ममन्यं समाचरेत् ॥

Willing service of those three is called the highest austerity, without their approbation no other *dharma* is to be performed-

त एव हि त्रयो लोकास्त एव त्रय आश्रमाः ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्नयः ॥

They are the three worlds (lokas), they are the three *ásramas* (stages of life) they alone are the three Vedas and they are said to be the three fires.

पिता वै गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः ।
गुरुराहवनीयस्तु साग्नित्रेता गरीयसी ॥

The father is the Gárhapatya fire, the mother is known as the Dakshina fire, the teacher the Āhavanīya fire. This triad of fires is the most venerable.

त्रिष्वप्रमाद्यन्नेतेषु त्रींल्लोकान् विजयेद् गृही ।
दीप्यमानः स्ववपुषा देववद्दिवि मोदते ॥

A house-holder who neglects not these three conquers the three worlds, shining with his body like a god rejoices in heaven.

इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम् ।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते ॥

He enjoys this world by devotion to his mother, and mid-region by devotion to his father and by

willingly serving his preceptor he likewise enjoys the Brahma-loka (region of highest bliss.)

सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः ।
अनादृतास्तु यस्यैते सर्वास्तस्याफला क्रियाः ॥

—मनु. २. २३२—२३४

He who honours these three has honoured all *dharmas.* He who has not honoured these three all his other pious acts are fruitless.

Manu II. 232-234

नैष्ठिको ब्रह्मचारी तु वसेदाचार्यसंनिधौ ।
तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा ॥

मनु. २-२४७

The Naisthika-Brahmachári (student for life) should dwell near his preceptor. In his absence should live with his son, wife or near his sacred fire.

अनेन विधिना देहं साधयन् विजितेन्द्रियः ।
ब्रह्मलोकमवाप्नोति न चेह जायते पुनः ॥

मनु. २-२४९

Passing his life in this way and remaining self-controlled attains Brahma-loka (world of bliss) and is not born here again.

Manu 247,-249.

ब्रह्मचर्य्यम्

CONTINENCE.

स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
संकल्पोऽध्यवसायश्च क्रिया निर्वृत्तिरेव च ॥
एतन्मैथुनमष्टांगं प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्य्यमेतदेवाष्टलक्षणम् ॥

स्मृतिः, अग्नि पु० ३७२

The eightfold sexual intercourse spoken of by wise men consists of—Remembering (thinking on),

talking, dallying, staring, privately speaking, resolution, attempt and actual act. The reverse of these eight acts is Brahmácharya (perfect chastity).

Smṛtis

गृहस्थधर्माः

DUTIES OF A HOUSEHOLDER.

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥

—मनु. ४. १

Having resided during the first fourth part of ones's life with one's teacher, a twice-born man shall dwell in his house during the second quarter of his life having got himself married.

Manu IV. 1

वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।
तद्धि कुर्वन् यथाशक्ति प्राप्नोति परमां गतिम् ॥

—मनु. ४. १४

He should diligently perform daily his own duties as laid down in the Veda. Discharging them to the best of his ability he attains the highest state.

Manu IV. 14

सन्तोषं परमास्थाय सुखार्थी संयतो भवेत् ।
सन्तोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥

—मनु. ४. १२

Resting perfectly contented, one desirous of happiness should be self-controlled. Happiness has its root in contentment. The opposite (discontent) is the root of unhappiness.

Manu IV. 12

संक्षिप्त आह्निकसूत्रावलिः

Abstract of the rules for daily duties.

(ADAPTED FROM ÁHNIKA-SŪTRAVALI).

प्रातरुत्थानकालः

Time of rising in the morning.

ब्राह्मे मुहूर्ते बुध्येत धर्मार्थौ चानुचिन्तयेत् ।
कायक्लेशांश्च तन्मूलान् वेदतत्वार्थमेव च ॥

—मनु. ४. ९२

One should get up in the Bràhma-Muhùrta and think of *dharma* and acquisition of wealth and also of the troubles of the body arising therefrom and (ponder over) the true meaning of the Veda.

Manu IV. 92

तत्ररात्रेः पश्चिमयामस्य तृतीयो मुहूर्तः । वेदतत्वार्थईश्वरः ।

Bráhma Muhûrta is the third *Muhûrta* (48 minutes) of the last quarter of night i e. about $1\frac{1}{2}$ hr. before sunrise.

The true meaning of the Veda is knowledge of God.

॥ शौचावश्यकता ॥

Necessity of Cleanliness.

शौचे मृत्तिकालेपनम्

Smearing with earth (is prescribed) for cleaning.

शौचे यत्नः सदा कार्यः शौचमूलो द्विजः स्मृतः ।
शोचाचारविहीनस्य समस्ता निष्फलाः क्रियाः ॥

—दक्षः

One should always strive for cleanliness, a twice born person is said to have his roots in cleanliness. All religious rites are fruitless of him who is wanting in cleanliness and right conduct.

Daksha

शौचं च द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा ।
मृज्जलाभ्यां स्मृतं बाह्यंभावशुद्धि स्तथान्तरम् ॥

—दक्षः

Purity and cleanliness are said to be of two kinds, external and internal ; that with earth and water is known as external, and the purifying of one's nature is internal.

Daksha

अशौचाद्धि वरं बाह्यं तस्मादाभ्यंतरं वरम् ।
उभाभ्यां तु शुचिर्यस्तु स शुचिर्नैतरः शुचिः ॥

—दक्षः

External cleanliness is to be preferred to uncleanliness and internal to external. But he who is both (externally and internally) pure is really pure and clean and not the other (i. e. clean only in one respect).

Daksha

ज्ञानं तपोऽग्निराहारो मृण्मनो वार्युपांजनम् ।
वायुः कर्मार्क कालौ च शुद्धेः कर्तॄणि देहिनाम् ॥

—मनु ५. १०५

Knowledge (spiritual , austerity, fire, food (pure), earth, mind, water, smearing, wind, action religious rite, the sun and time are the agencies for the purification of embodied beings.

Manu V. 105

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
योऽर्थे शुचिर्हि स शुचिर्न मृद्वारि शुचिः शुचिः ॥

—मनु. ५. १०६

Of all the purifications the highest is honesty in money matters. He who is honest in it is really pure, not one who only uses earth and water for purification.

Manu V. 106

क्षान्त्या शुद्ध्यंति विद्वांसो दानेनाकार्यकारिणः ।
प्रछन्नपापा जप्येन तपसा वेदवित्तमाः ॥

मनु. ५. १०७

The learned are purified by a forgiving nature, by pious gifts (are purified) those who have done forbidden deeds, the secret sinners (are purified) by muttering sacred texts and those who best know the Veda by austerity.

Manu V. 107

अद्भिर्गात्राणि शुद्ध्यन्ति मनः सत्येन शुद्ध्यति ।
विद्यातपोभ्यां भूतात्माबुद्धिर्ज्ञानेन शुद्ध्यति ॥

—मनु. ५. १०९

Bodies are cleansed by water, mind is purified by truthfulness, individual soul by sacred learning and austerity and intellect by knowledge.

V-109

मुखप्रक्षालनानन्तरं देहशुद्धिः—

After washing the mouth cleaning of the body.

"अपवित्रः* पवित्रो वा" इति मंत्रेण शरीरं मार्जयेत्

"Apavitrah pavitro vá" &c. is the text with which one should sprinkle water over one's body.

मुखप्रक्षालनानन्तरं सूर्य्यप्रार्थना—

After washing the mouth prayer to the Sun.

आदित्यस्य नमस्कारं ये कुर्वन्ति दिने दिने ।
जन्मान्तर सहस्रेषु दारिद्र्यंनोपजायते ॥

Those who daily bow to the sun they have no poverty for thousands of births.

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* अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुंडरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

Pure or impure or in whatever condition one may be, if he remembers the lotus-eyed God (Vishnu) he is pure inside and outside.

स्नानात्पूर्वं भक्षणयोग्याः पदार्थाः

Things which may be taken before bathing.

इक्षुरापः फलं मूलं पयस्ताम्बूलमौषधम् ।
भक्षयित्वापि कर्तव्याः स्नानदानादिकाःक्रियाः ॥

In cases of ill-health. Even after having chewed sugarcane, taken water, fruits, roots, milk, betel leaf, or medicine one can perform acts of ablution, alms giving &c.

आरोग्याभावे एवायं विधिः । आरोग्ये सति तु स्नानसन्ध्यादिकं कृत्वैवेक्ष्वादि भक्षणं कार्यम् ।

आह्निक सूत्र

This is allowed in cases of illness. When one is well he should take the sugar-cane and other things after bathing and performing sandhyá and other religious duties.

Áhnik Sútra

स्नानकालः—अरुणकिरणयुक्तां प्राचीं दिशमवलोक्य स्नायात् ।

Time for Bathing.

Seeing the eastern quarter tinted with red rays then let one bathe.

प्रातःस्नानफलम् ।

गुणादश स्नानपरस्य साधोरूपं च तेजश्च बलंच शौचम् ।
आयुष्यमारोग्यमलोलुपत्वं दुःस्वप्ननाशश्च यशश्च मेधा ॥

याज्ञवल्क्य

प्रत्यक्ष स्नानाभावे गौणस्नानम् ।
आर्द्रेण वाससा चाङ्गमार्जनम् ।

Advantages of Morning Bath.

It has ten virtues—it gives beauty, lustre, strength, purity, long-life, health, freedom from

greed, destruction (of the effects) of an evil dream, fame and retentive memory.

Yájnavalkya

When full bath cannot be had its substitute is wiping the body with a wet cloth.

स्नानादौ निषिद्धजलं तत्र धन्वन्तरिः—

Dhanvantari's rules for not using certain condemned waters for bathing.

तृणपर्णोत्करयुतं कलुषं विषसंयुतं ।
योऽवगाहेत वर्षासु पिबेद्वापि नवंजलं ।
स बाह्याभ्यन्तरान् रोगान् प्राप्नुयात् क्षिप्रमेवहि ॥

He who bathes in water mixed with blades, leaves, rubbish and which is turbid and poisoned, or drinks newly fallen water in the rains, he at once contracts diseases internal and external.

Dhanvantari

निष्पीड्य स्नानवस्त्रं तु पश्चात् संध्यां समाचरेत् ।

After straining the wet cloth with which he bathed, let one perform the *sandhyá*.

आर्द्रवासास्तु यः कुर्याज्जपहोमपरिग्रहान् ।
सर्वं तद्राक्षसं विन्द्यात् कर्मजातं च यत्कृतम् ॥

—आपस्तम्बः ।

Japa (muttering of sacred texts) or hôma or whatever other rites are performed with wet clothes they all go to demons

Ápastamba.

सन्ध्योपासनम्–संध्याफलम्

Sandhyopásana—its Advantages.

यावन्तोऽस्यां पृथिव्यां हि विकर्मस्थास्तु वै द्विजाः ।
तेषां वै पावनार्थाय सन्ध्या सृष्टा स्वयम्भुवा ॥

—याज्ञ.

Whatever twice born persons on earth there are who may have misbehaved, for their purification was sandhyá created by the Self-existing Being.

Yájnavalkya.

सन्ध्या येन न विज्ञाता संध्या येनानुपासिता ।
जीवमानो भवेच्छूद्रो मृतः श्वा चाभिजायते ॥

—मरीचिः

He by whom *sandhyá* was not learnt and by whom *sandhyá* was not practised, while living he becomes a súdra and after death is born as a dog.

Maríchi.

संध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।
यदन्यत्कुरुते कर्म न तस्य फलभाग् भवेत् ॥

—आन्हिक सूत्रम्

One who is devoid of *sandhyá* is ever impure, not fit for any religious rite and obtains no fruit from whatever religious rites he performs.

Áhnika Sùtra

पूर्वां संध्यां जपंस्तिष्ठन् नैशमेनो व्यपोहति ।
पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम् ॥

—मनु. २. १०२

He who stands during morning twilight performing japa (muttering the sávitrí) destroys the sin incurred at night. So also one, seated in the evening twilight for the same, destroys impurity incurred during the day.

Manu II. 102

न तिष्ठति तु यः पूर्वां नोपास्ते यश्च पश्चिमाम् ।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः ॥

—मनु. २. १०३

He who does not perform his japa in the morning, nor sit for it in the evening, he must be

excluded like a Ṣúdra from all the rites of the twice born castes.

Manu II 103

प्रातःसन्ध्याकालः—सूर्योदयात् पूर्वं द्वे घटिके

Time for morning Sandhyá is two ghatis (48 minutes) before Sun-rise.

उत्तमा तारकोपेता मध्यमा लुप्ततारका ।
अधमा सूर्य्यसहिता प्रातःसन्ध्या त्रिधा मता ॥

धर्मसार

The best *sandhyá* is when the stars have not become invisible, of middling quality when the stars have become invisible, the least efficacious when the sun has risen—morning *sandhyá* is thus taken to be of three kinds.

Dharma Sára

त्रिकालसन्ध्यानामानि—

Names of Sandhyá at three times.

गायत्री नाम पूर्वाह्णे सावित्री मध्यमे दिने ।
सरस्वती च सायाह्ने एवं सन्ध्या त्रिधा स्मृता ॥

—व्यासः

In the forenoon it is named as Gàyatrì, at midday as Sàvitrì, in the evening as Sarasvatì—thus it is known under three names.

Vyása.

सन्ध्यादिजपस्थलम्—

Place for Sandhyá and other Japa.

गृहे जपः समः प्रोक्तो गोष्ठे शतगुणः स्मृतः ।
आरामे च तथारण्ये सहस्रगुण उच्यते ॥
अयुतः पर्वते पुण्ये नद्यां लक्षगुणस्तु सः ।
कोटिर्देवालये प्राहुरनन्तः शिवसन्निधौ ॥

आह्नि सू०

In the home the virtue of Japa is declared as ordinary, in a cowpen a hundred-fold in a garden or forest a thousand-fold, in a holy mountain ten thousand times, on a river bank a hundred thousand times, a million times in a temple and unending near the god Śiva.

Áhnika Sútra

कालातिक्रमणे चतुर्थार्घ्यं प्रदापयेत्।

In case of (unavoidable) delay in the performance of *Sandhyá* a fourth offering of water (arghya) is made to the usual three offerings.

कौशेयं कम्बलं चैव अजिनं पट्टमेव च।
दारुजं तालपत्रं वा आसनं परिकल्पयेत्॥

व्यासः

Āsana (seat) may be made of silk cloth, blanket, deer skin, flax, a wooden board, or palm-leaf.

Vyása

प्राङ्मुखः, उदङ्मुखो वा प्रयतो विप्रः सन्ध्योपासनमाचरेत्।

Facing east or north, becoming pure and self-subdued a Bráhmaṇa should perform the *sandhyá*.

मृद्भस्मचन्दनादिधारणम्।

Applying ashes and sandal paste &c.

सायं प्रातर्होमः।

Morning and Evening homa (making offerings into the fire).

स्वाध्यायाध्ययनम्।

Daily recitation of the Veda.

देवपूजा।

Worshipping the Gods.

पोष्यवर्ग साधनादीनि।

Providing means for support of the dependents &c.

न्यायोपार्जितवित्तेन कर्तव्यं जीवरक्षणम् ।
अन्यायेन तु यो जीवेत् सर्वकर्मबहिष्कृतः ॥

—पराशरः

One should maintain oneself only with money earned justly. He who lives by unlawful means is excluded from all rites (religious acts).

Parásara

मध्याह्नकृत्यानि

DUTIES OF MIDDAY

मध्याह्नस्नानम्—स्नानं मध्यदिने कुर्यात्सुजीर्णेऽन्ने निरामयः ।

Midday bath should be taken at the time when food taken in the last meal has been thoroughly digested, and it should be taken by one who is in good health.

मध्याह्नसंध्या—सावित्र्यावाहनम् , उपस्थानम् ।

Midday sandhyá should be performed by invoking sávitri and by standing up to offer prayer to the sun.

पञ्चमहायज्ञाः

FIVE GREAT SACRIFICES.

"ब्रह्मयज्ञो, देवयज्ञो, मनुष्ययज्ञः, पितृयज्ञो, भूतयज्ञ" इति श्रुतेः । तथा च मनुः—

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवोबलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

—३. ७०

Sruti mentions (1) Brahma Yajna (2) Deva Yajna (3) Manushya Yajna (4) Pitri Yajna (5) Bhūta Yajna, so also in the code of Manu. Teaching and (study) of the scriptures is Brahma Yajna; offering libations of water to the manes is called Pitri

4

Yajna; offering of sacrificial oblations into fire is Deva Yajna, offering of food to lower animals is Bhūta yajna, and hospitable reception of guests is human yajna.

Manu III 70.

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।
नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ॥

—मनु. ४. २१

So far as one is able, these five yajnas i. e. study, worship and offerings to guests, manes and lower creatures should never be omitted.

Manu IV 21.

अतिथिपूजनम्
HONOURING GUESTS

प्रियं वा यदि वा द्वेष्यं मूर्खं पण्डितमेव वा ।
अतिथिं तत्र संप्राप्तं पूजयेत्स्वागतादिना ॥

—शातातपः

One should welcome and receive with honour any guest who happens to come, be he a friend or foe, a learned man or an ignorant one.

Ṣátátapa.

वैश्वदेवः

वैश्वदेवे गार्ह्योऽग्निः—'यस्मिन्नग्नौ पचेदन्नं तस्मिन् होमो विधीयते"

Vaiṣwadeva is performed into the fire of one's own household. The sacrifice (of cooked food) should be performed in the same fire wherewith the food is cooked.

वैश्वदेवे हवनीय द्रव्यविचारः

"फलैर्दधिघृतैः कुर्यात् , मूलशाकोदकादिभिः"

The sacrificial materials used in Vaiṣwadeva are fruits, curds, butter, roots, vegetables, water etc.

भोजनम्
ABOUT EATING.

अन्नस्तुतिः—
Praise of food:—

पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।
दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥
पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति ।
अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम् ॥

मनुः २, ५४-५५

One should always worship food and should eat it without treating it with contempt. One should always be glad to see it and should find pleasure in praising it. Seeing it, one should rejoice and feel pleased and praise all kinds of food.

The food which is worshipped (before eating) always gives strength and vigour, but the food which is not worshipped destroys both.

Manu II 54-55.

भोजनानन्तरं कृत्यम्
Necessary acts after meals :

(१) शतपदगमनम्
(1) Walking a hundred steps
(२) वामपार्श्वे संवेशः
(2) Lying down on the left-side
(३) निर्माल्यतुलसीभक्षणं
(3) Chewing *tulasi* leaves offered to a deity

भोजने मिताहारस्तथा च मनुः—
Necessity of moderation in food as given in Manu:—

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥

Overeating is prejudicial to health, longevity

and heavenly bliss; it is injurious to virtue and odious to men and should, therefore, be avoided.

Manu II. 57

इतिहासपुराणाद्यैः षष्ठसप्तमकौ प्रहरौ नयेत् , धर्मशास्त्राणि चाभ्यसेत् । दिवास्वापं न कुर्वीत ।

The sixth and the seventh *prahara* ($\frac{1}{8}$th of a day) of the day should be utilized in the study of history and Puráṇas etc. study of Dharma śástras should be pursued. Sleeping in the day time should be avoided.

अष्टमे लोकयात्रा तु बहिः सन्ध्या ततः पुनः ।
होमो भोजनकं चैव यच्चान्यत् गृहकृत्यकम् ॥

Away from his residence one should go to perform *Lokayátrá* during the eighth part of the day and then perform the evening sandhyá, make sacrificial offering into fire, and then take food and do other household duties.

ग्रामेच यान्यगाराणि देवतानां तदीक्षणात् ।
लोकयात्रेति कथिता तां कुर्वन् पुण्यभाग्भवेत् ॥

Lókayátrá consists in the act of visiting those temples of the deities which exist in the village (or town) and by such visit to sacred shrines a man acquires merit.

सायं सन्ध्याकालः

THE TIME FOR EVENING SANDHYĀ.

रवेरस्तमयात्पूर्वं घटिकैका यदा भवेत् ।
सायं सन्ध्यामुपासीत कुर्याद्धोमं च पूर्ववत् ॥

The time of performing evening Sandhyá and performing Hôma is just a "Ghati" (twenty-four minutes) before sunset.

रात्रिकृत्यानि

शयनकालः—उपास्य पश्चिमां सन्ध्यां हुत्वाग्नींस्तानुपास्य च ।
भृत्यैः परिवृतो भुक्त्वा नातितृप्याथ संविशेत् ॥

The time for sleeping—After performing evening sandhyá and after performing evening Hòma and worshipping the fires, and taking light meals with all those whom one has to support, one should, without overfeeding, go to sleep.

पूर्वे रात्रे व्यतीते तु संगच्छेद्रतिमंदिरम् ।
पादौ प्रक्षालयेत्पूर्वं पश्चाच्छय्यां समाविशेत् ॥

After the first part of the night is over, then one may go to the chamber of his wife and on returning back to his bed for sleep, one should first wash one's feet.

शयनात् प्राक् स्मरणयोग्याः

Those (names of the gods) whom one should remember before going to sleep :—

जले रक्षतु वाराहः स्थले रक्षतु वामनः ।
अटव्यां नारसिंहश्च सर्वतः पातु केशवः ॥

May Váráha protect me when I am in water, may Vámana protect me when I am on land, may Narasimha protect me when I am in a forest, may Keṣava protect me on all sides.

जले रक्षतु नंदीशः स्थले रक्षतु भैरवं : ।
अटव्यां वीरभद्रश्च सर्वतः पातु शङ्करः ॥

May Nandíṣa protect me when I am in water, may Bhairava protect me when I am on land, may Vïrabhadra protect me when I am in a forest, and may Ṣankara protect me from every side.

सदाचारनियमाः

RULES OF VIRTUOUS CONDUCT.

वैरिणं नोपसेवेत सहायं चैव वैरिणः ।
अधार्मिकं तस्करं च परस्यैव च योषितम् ॥

मनु० ४–१३३

Let him show no particular attention to his enemy or to his enemy's ally, to an unrighteous man, to a thief or to another's wife.

Manu IV. 133

नहीदृशमनायुष्यं लोके किञ्चन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥

४–१३४

There is nothing more destructive of a man's longevity than criminal intimacy with another's wife.

IV. 134

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥

४–१३७

One should not despise one-self by previous failures, until death let him seek fortune and never regard it as unattainable.

IV. 137

आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः ।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते ॥

मनु० ९–३००

Let him start again and again his operations even though he be tired ; because to a person, starting (afresh) his operations, fortune favours.

Manu IX. 300

सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

४–१३०

One should speak the truth, speak what is pleasant. He should not utter a disagreeable truth ; nor should he tell an agreeable falsehood. This is eternal *dharma*.

Manu IV. 130

हीनाङ्गानतिरिक्ताङ्गान् विद्याहीनान् वयोधिकान् ।
रूपद्रव्यविहीनांश्च जातिहीनाँश्च नाक्षिपेत् ॥

४–१४१

One should not insult those who are defective in limbs, who have redundant limbs, who are ignorant, who are aged, who are wanting in beauty or wealth, or who are low in caste.

IV. 141

यत्कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः ।
तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥

४–१६१

Let him do that diligently in doing which his heart feels satisfaction, and let him avoid the opposite of it.

Manu VI. 161

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।
द्वेषं दम्भं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत् ॥

४–१६३

Let him also avoid atheism. speaking ill of the Veda and contempt of the Gods, hatred, hypocrisy, pride, anger and harshness.

Manu IV. 163

न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।
अधार्मिकाणां पापानामाशु पश्यन् विपर्ययम् ॥

४–१७१

Though suffering on account of righteousness let him never set his mind on unrighteousness. The fall of the unrighteous sinners is seen soon.

Manu IV. 171

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥

४–१७२

Unrighteousness practised in this world does not bear fruit at once, as does a cow[1], but working slowly the roots of the doer (of evil) are cut off.

Manu IV. 172

यदि नात्मनि पुत्रेषु न चेत्पुत्रेषु नप्तृषु ।
नत्वेव तु कृतोऽधर्मः कर्तुर्भवति निष्फलः ॥

४–१७३

If not on the doer himself then on his sons, if not on the sons then on his grandsons, (the punishment falls)—but iniquity committed never fails (to bear fruit) to the doer.

IV. 173

अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥

४-१७४

For a while one prospers through unrighteousness, then sees prosperity, then conquers his enemies then perishes root and branch.

IV. 174

(1) Giving milk soon after feeding it.

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ।
धर्मं चाप्यसुखोदर्कं लोकविक्रुष्टमेव च॥

मनु ४-१७६

Let one give up that (acquisition of) wealth and that (fulfilment of) desire which is against *dharma* and also that *dharma* which leads to unhappiness and is offensive to people.

Manu IV. 176

धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः।
परलोकसहायार्थं सर्वभूतान्यपीडयन्॥

मनु. ४. २३८

By refraining from giving pain to (sentient) beings let one store up gradually *dharma* (spiritual merit) as ants (gather) an anthill, (to help him) in the next world.

Manu IV 238

उत्तमैरुत्तमैर्नित्यं संबन्धानाचरेत्सह।
निनीषुः कुलमुत्कर्षमधमानधमांस्त्यजेत्॥

मनु. ४. २४४

One desirious of raising his family should always form connections with best people and shun low ones.

Manu IV. 244

वाच्यार्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः।
तांस्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः॥

मनु. ४. २५६

All things rest on speech, are based on speech and come out from speech. He who steals that speech (i e. tells a lie) steals every thing.

Manu IV. 256.

एकाकी चिन्तयेन्नित्यं विविक्ते हितमात्मनः ।
एकाकी चिन्तयानोहि परं श्रेयोऽधिगच्छति ॥

४. २५८॰

Alone let one always think in solitude what is best for him. He who thus meditates alone, obtains the highest good.

Manu IV 258

वानप्रस्थधर्मः

DHARMAS (DUTIES) OF A VÁNAPRASTHA.

गृहस्थस्तु यदा पश्येद्वली पलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥

मनु ६. २

When a householder sees himself (covered with) wrinkles and (his hair) turned grey and his son has a son, then he may retire to a forest.

Manu IV. 2

संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सहैव वा ॥

मनु. ६. ३

Giving up food grown in a village and all his belongings, placing his wife under the care of his sons or taking her with himself, he may depart to the forest.

Manv VI. 3

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।
दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥

मनु. ६. ८

He should always be engaged in the study of sacred books, self-controlled, friendly towards all,

of collected mind, charitable, not accepting gifts, and compassionate to all living creatures.

Manu VI. 8

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः ।
शरणेष्वममश्चैव वृक्षमूलनिकेतनः ॥

मनु. ६. २६

Not exerting himself for comforts, chaste, sleeping on the bare ground, not caring for any shelter and having his dwelling under a tree.

Manu VI. 26

एताश्चान्याश्च सेवेत दीक्षा विप्रो वने वसन् ।
विविधाश्चौपनिषदीरात्मसंसिद्धये श्रुतीः ॥

A Bráhmana dwelling in a forest must practise these observances for attaining emancipation and study the various Upanishadic texts

ऋषिभिर्ब्राह्मणैश्चैव गृहस्थैरेव सेविताः ।
विद्या तपो विवृद्ध्यर्थं शरीरस्य च शुद्धये ॥

मनु ६. २९-३०

and also (observe) those practices which have been followed by sages, Bráhmanas and householders for increasing knowledge, austerity and bodily purification.

Manu VI 29-30

यतिधर्माः

DUTIES OF A SANYÁSI.

वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वा संगान् परिव्रजेत् ॥

मनु. ६. ३३

Having thus passed the third part of one's life in the forests one may become an ascetic during the fourth part of his life giving up (all) attachments.

Manu VI 33

आश्रमादश्रम गत्वा हुतहोमो जितेन्द्रियः ।
भिक्षावलिपरिश्रान्तः प्रव्रजन् प्रेत्य वर्धते ॥

मनु. ६. ३४

Having passed from áṣrama (stage) to áṣrama and having performed the sacrifices, having controlled his senses, getting tired of giving alms and daily offerings, then (becoming an) ascetic one attains bliss on death.

Manu VI 34.

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः ॥

मनु. ६. ३५

Let one set one's mind on moksha (final liberation) after discharging three * debts; without discharging them one who seeks *moksha* goes downwards.

Manu VI 35

अधीत्य विधिवद्वेदान्पुत्रांश्चोत्पाद्य धर्मतः ।
इष्ट्वा च शक्तितो यज्ञैर्मनो मोक्षे निवेशयेत् ॥

मनु. ६. ३६

Having properly studied the Vedas and having legitimately begotten sons and having performed *Yajnas* (Sacrifices) according to his means, let him set his mind on *Moksha* (liberation).

Manu VI 36.

अनधीत्य द्विजो वेदाननुत्पाद्य तथा सुतान् ।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन् व्रजत्यधः ॥

मनु. ६. ३७

A twice born man without studying the Vedas,

* Deva-rina—debt to Gods is paid by performing sacrifices; Rishi-rina—debt to sages by study of scriptures; Pitri-rina—debt to ancestors by begetting a son.

without begetting sons, and without performing *Yajnas* if he desires *Moksha* sinks downwards.
Manu VI 37

कपालं वृक्षमूलानि कुचेलमसहायता ।
समता चैव सर्वस्मिन्नेतन्मुक्तस्य लक्षणम् ॥
६. ४४

A potsherd (for a beggar's bowl), roots of trees (for dwelling), tattered garments, loneliness and evenness to all, these are the marks of a liberated person.
Manu VI 44.

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥
६. ४५

He should neither desire to die nor to live. He should wait for his time as a servant for his wages.
VI. 45

व्रततीर्थदानप्रकरणानि

ON OBSERVANCES, PILGRIMAGES AND CHARITABLE GIFTS.

व्रतोत्सवविषयः

VRATAS I. E. VOWS, OBSERVANCES, FASTS AND FESTIVALS.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यमकल्मषम् ।
एतानि मानसान्याहुर्व्रतानि व्रतधारिणाम् ॥
एक भक्तं तथा नक्तमुपवासादिकं च यत् ।
तत् सर्वं कायिकं पुंसां व्रतं भवति नान्यथा ॥
वाराहपुराणे हेमाद्रौ व्रतखंडेच

Non-injury, truth, non-theft, chastity and absence of impurity—these are called the mental vows for those who take to observing vows (fasts,

observances). Taking one meal a day, or eating only once and that at night, or total fasting &c., all that is regarded as men's bodily vow or observance—not otherwise.

Váráha Purána quoted in
Hemádri's Vrata Khanda

वैष्णवानां व्रतानि श्री रामनवमी । श्री कृष्णजन्माष्टमी । एकादशी । अनन्तचतुर्दशी । नृसिंहचतुर्दशी ।

Important fasts and festivals observed by *Vaishnavas* are Sri Ráma-navami, Sri Krishna Janma-ashtami, Ekádaṣi, Anant Chaturdaṣi and Nrisimha Chaturdaṣi.

शैवानां व्रतानि—महाशिवरात्रिः, प्रतिपक्षे चतुर्दशी,

Maháṣivarátri and fortnightly Chaturdaṣi,

शाक्तानां व्रतानि शरत्काले नवरात्रिषु दुर्गापूजा प्रतिपक्षे अष्टम्याश्च

Fasts and festivals observed by ṣakti worshippers in honour of the goddess Mahákálí Durgá during the nine days of the bright fortnight of the month of Âṣvina in autumn—also fortnightly Ashtamí.

दीपमालिकायां कोजागरपूर्णिमायां च महालक्ष्मीपूजनं व्रतञ्च

On the *diwáli* day and on Kôjágara fullmoon day worship and fast in honour of the goddess of wealth.

वसन्तपञ्चम्यां सरस्वतीपूजनम्

On Vasant panchamí day worship of the goddess of learning, fine arts and sciences.

श्रावण्यां द्विजानां मुख्यवार्षिककृत्यम्—
उपाकृतानां-छन्दसामुत्सर्जनं-वेदोकवंशोकमंत्रैर्ऋषीणां तर्पणम् नूतन-
यज्ञोपवीतधारणं रक्षाबन्धनञ्च

Particularly important annual rite for the twice born on ṣrávana full moon day.

Conclusion of the previously commenced Vedic studies—offering of water to the Rishis with recitation of Vedic verses and geneological texts—putting on a new sacred thread and tying of the *rakshá*.

क्षत्रियाणां नवरात्रिषु दुर्गापूजा विजयादशम्युत्सवः
वैश्यानां दीपमालिकायां लक्ष्मीपूजा शूद्राणां होलिकोत्सवः

Particularly important to Kshatriyas, Vaiṣyas and Ṣúdras are Durgá pújá, Vijaya Daṣami, Diwálí and Holi respectively.

तीर्थस्नानम् सर्वेषां कार्तिके, माघे, वैशाखे, संक्रमणे, अमावास्यायां पूर्णिमायां च

Sacred bathing days and months for all are Kártika, Mágha, Vaiṣákh, Samkránti, the day previous to new moon and full moon days.

व्रते अधिकारिनिरूपणं

Who is qualified to observe a fast or take a vow ? -

निजवर्णाश्रमाचारनिरतः शुद्धमानसः ।
अलुब्धः सत्यवादी च सर्वभूतहिते रतः ॥
श्रद्धावान् न्यायभीरुश्च मदम्भविवर्जितः ।
व्रतेष्वधिकृतो राजन् अन्यथा विफलः श्रमः ॥

हेमाद्रौ

One who is engaged in performing the duties of his caste and stage of life, has pure mind, one who is not greedy, who is truthful and intent on the welfare of all living beings, one who is faithful, just, free from pride and hypocrisy is alone qualified to undertake vows (or keep fasts) otherwise, O King, his toil is fruitless.

ब्रह्मचर्यं तथा शौचं सत्यमामिषवर्जनम् ।
व्रतेष्वेतानि चत्वारि वरिष्ठानीति निश्चयः ॥

देवलः

Devala in his work on Smriti says: Chastity, cleanliness (of body and mind), truthfulness, absten-tion from taking flesh, these four among vows or observances are the best, Such is the fixed opinion,

उपावृत्तिस्तु पापेभ्यो यस्तु वासो गुणैः सह ।
उपवासः स विज्ञेयो नोपवासस्तु लङ्घनम् ॥

Abstention from evil deeds and union with virtues is a real upavása (fast)—not mere abstention from food—(a pun on the word **उपवास** upavása which means both fasting and dwelling together—union.)

तीर्थयात्राप्रकरणम्

ON PILGRIMAGES.

तीर्थं त्रिविधं—(१) जङ्गमम्, (२) मानसम् (३) स्थावरम्

(१) साधवो जङ्गमं तीर्थं निर्मलं सार्वकामिकम् ।
येषां वाक्योदकेनैव शुद्ध्यन्ति मलिनो जनाः ॥

Tírthas (holy objects and sacred places) are classified thus :—

(1) moving or itinerant.
(2) mental.
(3) fixed or immovable.

Saints and holy [1] men are itinerant *tírthas*, pure and fulfilling all the objects (of one's desire.) By the mere water of whose words unclean persons are purified.

(२) शृणु तीर्थानि गदतो मानसानि ममानघे ।
येषु सम्यक् नरः स्नात्वा प्रयाति परमां गतिम् ॥

सत्यं तीर्थं क्षमा तीर्थं तीर्थमिन्द्रियनिग्रहः ।
सर्व-भूत-दयातीर्थं सर्वत्रार्जवमेवच ॥
ब्रह्मचर्यं परं तीर्थं तीर्थं च प्रियवादिता ।
ज्ञानं तीर्थं धृतिस्तीर्थं पुण्यं तीर्थमुदाहृतम् ॥
तीर्थानामपि तत्तीर्थं विशुद्धिर्मनसः सदा ।
एतत्ते कथितं देवि मानसं तीर्थलक्षणम् ॥

O sinless lady, hear me relate (to thee) the mental *tírthas*, having properly bathed in which a man attains the highest state. Truth is a *tírtha*, forgiveness is a *tírtha*, controlling the senses is a *tírtha*, compassion to all sentient beings is a *tírtha* and straightforwardness in all things is also a *tírtha*, almsgiving is a *tírtha*, self-control is a *tírtha*, contentment is called a *tírtha*; chastity is the highest *tírtha*, pleasant speech is also a *tírtha*, knowledge is a *tírtha*, fortitude is a *tírtha*, virtue is said to be a *tírtha* and the *tírtha* of all the *tírthas* is purity of mind. What I have told thee, O lady, is the definition of a mental *tírtha*.

(३) भौमानामपि तीर्थानां पुण्यत्वे कारणं शृणु ।
यथा शरीरस्योद्देशाः केचिन्मेध्यतमाः स्मृताः ॥
तथा पृथिव्यामुद्देशाः केचित् पुण्यतमाः स्मृताः ।
प्रभावादद्भुताद् भूमेः सलिलस्य च तेजसा ॥
परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता ।
तस्माद् भौमेषु तीर्थेषु मानसेषु च नित्यशः ॥
उभयेष्वपि यः स्नाति स याति परमां गतिम् ।

काशीखण्डे १-६

Hear the reason why the earthly *tírthas* (places of pilgrimage) are made sacred. As in the body certain parts are considered the cleanest, so also on the earth some localities are regarded as the holiest. Owing to the peculiarly wonderful grandeur (or

effect on one's mind) and the lustre or clearness of water, as also on account of their having been chosen (for habitation) by sages, the sacredness of a *tírtha* is determined.

Hence one who always bathes (i e. has recourse to) both the mental and local *tírthas* attains the highest state. Káṣikhanda 1-6

महाभारते वनपर्वणि ८२ अध्याये

हन्त ते कथयिष्यामि यदृषीणां परायणम् ।
तदेकाग्रमनाः पुत्र शृणु तीर्थेषु यत्फलम् ॥
यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् ।
विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते ॥
प्रतिग्रहादपावृत्तः संतुष्टो येन केन चित् ।
अहंकारनिवृत्तश्च स तीर्थफलमश्नुते ॥
अकल्कको निरारम्भो लघ्वाहारो जितेन्द्रियः ।
विमुक्तः सर्व पापेभ्यः स तीर्थफलमश्नुते ॥
अक्रोधनश्च राजेन्द्र सत्यशीलो दृढ़व्रतः ।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ॥
ऋषिभिः क्रतवः प्रोक्ता वेदेष्विह यथाक्रमम् ।
फलं चैव यथातथ्यं प्रेत्य चेह च सर्वशः ॥
न ते शक्या दरिद्रेण यज्ञाः प्राप्तुं महीपते ।
बहूपकरणा यज्ञाः नानासम्भारविस्तराः ।
प्राप्यन्ते पार्थिवैरेते समृद्धैर्वा नरैः क्वचित् ॥
नार्थन्यूनैर्नावगणैरेकात्मभिरसाधनैः ।
यो दरिद्रैरपि विधिः शक्यः प्राप्तुं नरेश्वर ॥
ऋषीणां परमं गुह्यमिदं भरतसत्तम ।
तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते ॥

Mahábhárata Vana Parva Chapter 82.

O Dear! I will tell thee that which is the highest object of the sages. That, O son, hear with single-mindedness, the reward of visiting *tírthas*.

He whose hands and feet and mind are well controlled and he who has knowledge, austerity and fame, he enjoys the reward of visiting a *tírtha.* He who has abstained from receiving charitable gifts, and is contented with what he gets, is free from egoism, he enjoys the reward of visiting a *tírtha.* He who is free from deceit, is not given to undertaking enterprises, is abstemious in food, is self-controlled and is free from all sin, he enjoys the reward of visiting a *tírtha.* Free from anger, O king, truthful, of fixed vows, looking upon all beings as on oneself, he enjoys the reward of a *tírtha.* Sages have prescribed in the Vedas sacrifices in due order and all their rewards here and hereafter, which are sure to follow. But those sacrifices are not practicable, O king, for a poor man. Sacrifices require much material and much extensive preparation. They are practicable only to rulers or to some rich folk and not to men of poor means having no one to help them, or to a single helpless person. That course which is practicable (to follow) even to the poor, O king, is this great secret given by the Rishis, O virtuous among the Bharatas, in the form of visiting *tírthas* and which is superior even to sacrifices.

शङ्खः—

नृणां पापकृतां तीर्थे पापस्य शमनं भवेत् ।
यथोक्तफलदं तीर्थं भवेच्छुद्धात्मनां तथा ॥

Ṣankha:—

In a *tírtha* sins of the sinners are destroyed. The stated reward is likewise obtained by the pure-minded.

तीर्थयात्रायां सर्वे वर्णा अधिकारिणः

महाभारते पुलस्त्यः—तीर्थयात्रायां पुष्करमधिकृत्य

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा राजसत्तम ।
न वियोनिं व्रजन्त्येते तीर्थे स्नाता महात्मनः ॥

All castes are entitled to perform pilgrimages. In the Mahábhárata Pulastya when speaking of the pilgrimage to Pushkara says :

O virtuous king, Bráhmaṇas, Kshatriyas, Vaiṣyas or Ṣúdras having bathed in a *tírtha*, these great souls are not born as lower creatures.

प्रभासे पुष्करे काश्यां नैमिषेऽमरकंटके ।
गयायां सरयूतीरे निवसेद्धार्मिको जनः ॥

A pious man should dwell in Prabhása, Pushkara Káṣi, Naimisha, Amarakantaka, Gayá or on the banks of the Sarayù.

तीर्थविषयः—वायुपुराणे

तीर्थान्यनुसरन् धीरः श्रद्दधानः समाहितः ।
कृतपापो विशुद्ध्येत किं पुनः शुद्धकर्मकृत् ॥
अश्रद्दधानः पापात्मा नास्तिकोऽच्छिन्नसंशयः ।
हेतुनिष्ठश्च पञ्चैते न तीर्थफलभागिनः ॥

Váyu Purána on tírthas :

Even a sinner is purified by going to *tírthas* (if he be) contented, faithful and self-controlled, what to say of one pure in deed.

These five do not benefit by pilgrimage, i. e. one who is wanting in faith, a sinful soul, an atheist, a sceptic, and a rationalist.

अनुशासन पर्व० २५

कामं क्रोधं च लोभं च यो जित्वा तीर्थमावसेत् ।
न तेन किञ्चिन्न प्राप्तं तीर्थाभिगमनाद्भवेत् ॥

Mahábhárata: Anuṣásana Parva Chapter XXV.

Is there anything which cannot be obtained by going to a *tírtha* by one who having conquered lust, anger, and greed dwells in a *tírtha* ?

स्मृतिसारसमुच्चये

मंत्रे तीर्थे द्विजे देवे दैवज्ञे भेषजे गुरौ ।
यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥

Smriti-Sára-Samuchchaya :

In a *mantra*, a *tírtha*, a Bráhmaṇa, a god, a foreteller, a physician and a preceptor fulfilment of one's object is in accordance with one's faith.

दानप्रकरणम्

CHARITABLE GIFTS.

बृहदारण्यकोपनिषत् ५।२।३

दाम्यत दत्त दयध्वम् इति तदेतत् त्रयं शिक्षेद् दमं दानं दयाम् इति ।

छांन्दोग्योपनिषत् २. २३

त्रयो धर्मस्कंधा यज्ञोऽध्ययनं दानमिति प्रथमः तप एव द्वितीयः ब्रह्मचारी तृतीयः

बृहदारण्यकोपनिषद् ४. ४. २२.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥

Brihadáraṇyaka Upanishad V. 2-3.—

Subdue the senses, give alms, be compassionate. Learn these three i.e. control of senses, charity and compassion.

Chándogya Upanishad II. 23 :

There are three branches of Dharma, the first is sacrifice, study and charity. the second austerity, the third continence.

Brihadáranyaka Upanishad IV. 4-22—

Bráhmaṇas desire to know (or find) Him, the Supreme spirit, by reciting the Vedas, by performing sacrifices, by giving alms, by religious austerities and by unselfish deeds.

मनुः १. ८६

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥

Manu I. 86.

Austerity was the chief (dharma) in Satya-Yuga, Jnána (knowledge) in the Tretá-Yuga, in the Dvápara sacrifices, and in the Kali-Yuga charity alone (is the dharma).

गीता. १७. २०-२२

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्विकं स्मृतम् ॥
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्राजसमुदाहृतम् ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

Gitá XVII. 20-22—

To give is a duty—gift given with this idea, to one who does no service in return, in a fit place and time, and to a worthy person, that gift is held to be *sátvic* (i.e. truly virtuous) and what is given with a view to receiving in return, or looking for the fruit, or re'uctantly, that gift is held to be *Rájasic.* (Selfish or passionate).

The gift that is given at the wrong place or time, to unworthy persons, without regard or with disdain that is declared to be *támasic* (worthless or vicious).

दानमहिमा शाश्वतधर्मप्रदीपिकायां १११ पृष्ठे

GLORIFICATION OF CHARITABLE GIFTS AS GIVEN IN ŚÁṢWATDHARMA DĪPIKĀ PAGE 111.

अतएव युधिष्ठिरं प्रति धर्मेण यशसः स्वतनुत्वमुक्तम् ।
वन० प० अ० ३१४

यशः सत्यं दमः शौचं मार्दवं ह्रीरचापलम् ।
दानं तपो ब्रह्मचर्यमित्येतास्तनवो मम ॥ ८ ॥

दानस्य धर्मतनुत्वं च दानधर्मप्रकरणपर्यालोचनेन स्पष्टमेव। किंचित्तु निबध्यते नन्दिपुराणे ।

दानं परं प्रशंसन्ति दानमेव परायणम् ।
दानं बन्धुर्मनुष्याणां दानं कोशो ह्यनुत्तमः ॥
दानं पुत्रः परं द्रव्यं दानं माता पिता तथा ।
न दानेन विना किंचित्प्रार्थितं फलमाप्यते ॥
अपि बालाग्रमात्रस्य तुला तस्य न विद्यते ।
न दानशालिनामापत्तस्माद्दानं समाश्रयेत् ॥
हारनूपुरसंघोषपूरितोत्तममन्दिराः ।
लावण्यगुणसंपत्तिर्दानादेव हि लभ्यते ॥

On account of this, Dharma declared to Yudhisthira that Fame was his own body.
Vana Parva Chapter 314—

Fame, truth, subduing the organs, purity, mildness, modesty, steadiness, charity, austerity, chastity, these constitute my body

दानप्रकरणम्

On examining the subject of charitable gifts the fact of charity being the body of Dharma is obvious. It is, however, thus shortly stated in Nandi Purána :

They extol charitable gift as the highest (act), charitable gift is the highest state, it is the

kindred of men, it is the best treasure. Charity is one's son, best wealth, also one's parents. No sought for object is obtained without charity. There is nothing that can be compared to it. Never does misfortune come to charitable men ; therefore have recourse to charity. Best mansions full of necklaces, anklets, music, beauty, qualifications and prosperity are all obtained by charity.

दानपात्रता—या. व. स्मृति. १—२००—२०३, २१३

न विद्यया केवलया तपसा वापि पात्रता ।
यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रकीर्तितम् ॥२००॥
गो भू तिल हिरण्यादि पात्रे दातव्यमर्चितम् ।
ना पात्रे विदुषा किंचिदात्मनः श्रेय इच्छता ॥२०१॥
विद्यातपोभ्यां हीनेन न तु ग्राह्यः प्रतिग्रहः ।
गृह्णन् प्रदातारमधो नयत्यात्मानमेव च ॥२०२॥
दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः ।
याचितेनापि दातव्यं श्रद्धापूतं स्वशक्तितः ॥२०३॥
प्रतिग्रहसमर्थोऽपि नादत्ते यः प्रतिग्रहम् ।
ये लोका दानशीलानां स तानाप्नोति पुष्कलान् ॥२१३॥

Who is fit to receive charitable gifts ? Yájnavalkya Smriti I. 200—203 and 213.

One does not become a fit person to accept charitable gifts by mere learning or austerity; in whom both these (learning and austerity) are combined with right conduct that is known as a fit person.

Cows, land, sesamum, gold &c. should be given to a fit person after worshipping him. A wise man wishing his welfare should give nothing to an unworthy person.

No charitable gift should be accepted by one devoid of learning and austerity. If he does so, he

thereby leads himself and the giver downwards. Charitable gifts should daily be made to worthy persons and particularly on special occasions. One should also give when asked to do so with true faith and according to one's means.

He who, though entitled to receive a gift, does not accept it, attains those ample (heavenly) regions which are (intended) for generous people.

मनु० ४. १८६

प्रतिग्रहसमर्थोऽपि प्रसंगं तत्र वर्जयेत् ।
प्रतिग्रहेण ह्यस्याशु ब्राह्मं तेजः प्रशाम्यति ॥

Though entitled to accept a gift one ought to abstain from eagerness for it. By accepting gifts one's Bráhmaṇic lustre is soon lost

Manu IV. 186.

महाभारते शांतिपर्वणि १०९–१७

पापेभ्यो हि धनं दत्तं दातारमपि पीडयेत् ।

Wealth given to evil doers (or sinful men) causes affliction to the giver also.

Mahábhárat Ṣánti Parva 109. 17.

यज्ञप्रकरणम्

ON YAJNAS.

गीता. १८. ५–६

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

Performing sacrifices, giving charity and practising austerity should not be given up, but they should certainly be performed (because) performing

sacrifices, giving charity and austerity are the purifiers of wise men.

But even these works, O Pártha, should be performed, leaving attachment and the fruits—such is my best and settled conviction.

यज्ञोत्पत्तिः—ऋ. वे. १०. ९०. १६

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥
गीता ३. १०

Origin of Yajna—Rig Veda X 90. 16

The Gods by means of sacrifice worshipped Yajna (Supreme Being). Those were the first acts of worship

The Prajápati, having in the beginning created mankind together with Yajna said—"By this ye shall multiply, this shall be the milch-cow of your desires." Gitá III. 10

गीता अध्याय, ३

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥
इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥१२॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

11. Cherish the Gods with this Yajna, and

may those Gods cherish you, thus mutually cherishing, you shall get the highest good.

12. The Gods cherished by Yajna will give you your desired objects; so, he who enjoys objects given by the Gods without offering (in return) to them, is verily a thief.

13. The good, eating the remnants of sacrifice, are freed from all sins ; but who cook food only for themselves, those sinful ones, eat sin.

14. From food beings come forth, and food is produced by rain, and from Yajna arises rain and Yajna is born of Karma.

15. Know that Karma to have arisen from the Veda (i.e. is prescribed there) and the Veda from the Imperishable. Therefore the all-pervading Veda is ever centered in Yajna. Gitá III.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथा परे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥
× × × ×
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ॥

गीता ४—२८, ३२

There are those who perform Yajnas with material objects, or perform austerity, or others who practise Yoga, or study the Veda and acquire knowledge, or are ascetics of rigid vows × × In this way various kinds of Yajnas are spread over (described) in the Veda

Gita IV. 28, 32

यज्ञानां त्रिधा भेदः—गीता. १७. ११—१३

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥११॥

अभिसंधाय तु फलं दंभार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥
विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणं ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

Three classes of Yajnas—Gitá XVII. 11-13

11. That Yajna is Sátwic which is performed by men desiring no fruit, as enjoined in the ordinance, with their mind fixed on the Yajna only, for its own sake.

12. That which is performed, O best of Bharatas, seeking for fruit and for show, know it to be Rájasic Yajna.

13. The Yajna performed without heed to the prescribed method, in which no food is distributed, which is devoid of Vedic texts, gifts and faith is said to be Támasic.

गीता ४. ३१

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ।

(Even) this world is not for non-performer of Yajna (i. e. one who makes no sacrifice) how then another (world), O best of Kurús ? Gitá IV. 31

इष्टापूर्तं—

अग्निहोत्रं तपः सत्यं वेदानामुपलंभनम् ।
आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥
वापीकूपतडागादि देवतायतनानि च ।
अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥

अत्रिसंहितायां

Pious acts and works of public utility.

Agni-hôtra, austerity, truthfulness, acquiring Vedic knowledge, hospitality to guests, Vaiṣwadeva,

are (all) called *Ishta*. Making of ponds, digging wells and tanks &c. (for the public), building of temples for Gods, distribution of food, (laying out) gardens (for the public) are called Púrta

—Atri Samhitá.

तपः
AUSTERITY.

तपो द्वंद्वसहनम्—योगसूत्रटीकायां—

यद्दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम् ।
सर्वं तु तपसा साध्यं तपोहि दुरतिक्रमम् ॥

मनु ११-२३८

महापातकिनश्चैव शेषाश्चाकार्यकारिणः ।
तपसैव सुतप्तेन मुच्यन्ते किल्विषात्ततः ॥२३९॥

Tapa is endurance of the pair of opposites (as heat and cold &c.)—From Yoga Sútra commentary. Manu chapter XI

Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all this may be accomplished by austerities; for austerities possess a power which is difficult to surpass 238.

Both those who have committed mortal sin (महापातक) and all other offenders are freed from their guilt by means of well performed austerities. 239.

गीता १७—१४—१६

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥
मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥
सत्कारमानपूजार्थं तपो दंभेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥
मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९॥

Gita XVII 14-19

14. Worship of the Gods, Bráhmaṇas, teachers and wise men, purity, straightforwardness, chastity and non-injuriousness are called the austerity of the body.

15. Speech which is unprovoking, true, pleasant and beneficial, the study of the Vedas are said to form austerity of speech.

16. Serenity of mind, kindliness. silence, self-control, purity of motive—this is called mental austerity.

17. This threefold austerity practised by steadfast men, with great faith, desiring no fruit, is said to be Sátwic.

18. That austerity which is practised with the object of gaining welcome reception, honour and worship and with ostentation, is here said to be Rájasic, unstable and transitory.

19. That austerity which is practised out of foolish notion, with self-torture or for the purpose of ruining another, is declared to be Támasic.

वेद मेव सदा भ्यस्येत्तपस्तप्स्यन् द्विजोत्तमः ।
वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ॥

मनु. २. १६६

Let a good Bráhmaṇa desirous of performing

austerity, always study the Veda. The study of the Veda is said to be the highest austerity in this world for a Bráhmaṇa.

Manu II. 166

मनु. ११—२३४—२३७.

तपोमूलमिदं सर्वं दैवमानुषकं सुखम् ।
तपो मध्यं बुधैः प्रोक्तं तपोऽन्तं वेददर्शिभिः ॥२३४॥
ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम् ।
वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनम् ॥२३५॥
ऋषयः संयतात्मानः फलमूलानिलाशनाः ।
तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥२३६॥
औषधान्यगदोविद्या दैवीच विविधा स्थितिः ।
तपसैव प्रसिद्ध्यन्ति तपस्तेषां हि साधनम् ॥२३७॥

All the bliss of Gods and men is based on austerity at its root, at its middle and at its end, so declare the wise seers of the Veda. 234

The austerity of the Bráhmaṇa is pursuit of knowledge, of the Kshatriya protection (of the people), of the Vaiṣya his business and of the Ṣúdra service. 235

The sages having self-control and living on fruits, roots and air see, by austerity alone, the three worlds with their movable and immovable creatures. 236

Medicines, freedom from disease, learning and several divine states all are attained by austerity alone. Austerity is the means of attaining them. 237

Manu XI

तपोभिः प्राप्यतेऽभीष्टं नासाध्यं हि तपस्यतः ।
दुर्भगत्वं वृथालोको वहते सति साधने ॥

मत्स्य पुराण

By austerities the desired object is attained, there is nothing unattainable to one performing austerity, people unnecessarily suffer misfortune though means to remove it are already in existence.

—Matsya Purána

प्रायश्चित्तप्रकरणम् (पापक्षयमात्रसाधनं कर्म)

ON PENANCES—i. e. ACTS TO DESTROY SIN

प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते ।
तपो निश्चयसंयुक्तं प्रायश्चित्तं तदुच्यते ॥

अङ्गिराः

Práya means austerity—*Chitta* is firm belief. Austerity combined with firm belief is called *Práyaschitta*.

Angirá

विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥

याज्ञवल्क्य स्मृतिः ३. २१९

By not performing that which is prescribed for one, by doing that which is condemned and by not subduing one's organs, a man sinks low.

Yájnavalkya Smriti, III-219

तस्मात्तेनेह कर्तव्यं प्रायश्चित्तं विशुद्धये ।
एवमस्यान्तरात्मा च लोकश्चैव प्रसीदति ॥

३. २२०

Hence one should here (while alive) perform penances for his purification. In this way his inner nature and the people (about him) are satisfied.

Ibd. 220

प्रायश्चित्तमकुर्वाणाः पापेषु निरता नराः ।
अपश्चात्तापिनः कष्टान्नरकान् यान्ति दारुणान् ॥

या. स्मृ. ३-२१९-२२१

Men addicted to sins and not performing penance and unrepentant go to hells of terrible sufferings.

Yájnavalkya Smriti III. 219-221

'प्रायः पापं समुद्दिष्टं चित्तं तस्य विशोधनम्'

पारस्करः

Práya means sin—*Chitta* means its purification.

Páraskara

कृत्वा पापं हि संतप्य तस्मात्पापात्प्रमुच्यते ॥
नैवं कुर्यां पुनरिति निवृत्त्या पूयते तु सः ॥

मनु ११. २३०॥

One who feels repentant after committing a sin is freed from it. By turning away from it with the resolve "I will not do so again" he is cleansed.

Manu XI. 230

अकामतः कृते पापे प्रायश्चित्तं विदुर्बुधाः ।
कामकारकृतेऽप्याहुरेके श्रुतिनिदर्शनात्—

मनु ११. ४५

Sages prescribe penance for a sin committed unintentionally. Some say that according to the Vedas even for intentional sin (there is penance).

Manu XI. 45

अज्ञानाद्यदि वा ज्ञानात्कृत्वा कर्म विगर्हितम् ।
तस्माद्विमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥२३२॥

मनु. ११

He who, having either unintentionally or intentionally committed a reprehensible deed, wishes to be freed from it should not commit it a second time.

Manu XI. 232

6

धनञ्जय ! कृतं पापं कल्याणेनोपहन्यते ।
ख्यापनेनानु तापेन दानेन तपसापि वा ॥
निवृत्या तीर्थगमनाच्छ्रुतिस्मृतिजपेन वा ॥

महा. भा. शां ७: ३४. ३५

O Dhananjaya—

A sinful deed, committed by one, is destroyed by a benevolent deed or by openly proclaiming it, or by penitence, by charitable gifts, austerity or by refraining from it, or pilgrimage or reciting the Ṣruti (Veda) and Smriti texts

Mahá. Bh. Ṣánti. 7-34-35

संवर्तः—

अनादिष्टेषु पापेषु प्रायश्चित्तमथोच्यते ।
दानैर्होमैर्जपैर्नित्यं प्राणायामैर्द्विजोक्तिभिः ॥

For sins not specifically mentioned the penance is charitable gifts, offerings into the fire, muttering sacred texts, control of breath (*práṇáyáma*,) and by the verdicts of Bráhmaṇas.

Samvarta

पातकेभ्यः प्रमुच्येत वेदाभ्यासान्न संशयः ॥
मुच्यते सर्वपापेभ्यो गायत्र्याश्चैव जापनात् ।
गायत्र्या लक्षजप्येन सर्वपापैः प्रमुच्यते ॥

काश्मीर राजसंगृहीत पुस्तके

By studying the Vedas one is undoubtedly freed from sins, so also by repeated muttering of the *Gáyatri* verse By muttering the *Gáyatri* verse for one hundred thousand times one is freed from all sins.

From the collection made
by the Kashmir Darbár.

शोचेत मनसा नित्यं दुष्कृतान्यनु चिन्तयन् ।
तपस्वी चाप्रमादी च ततः पापात् प्रमुच्यते ॥
बौधा. ध. सूत्र

Let one feel daily sorrowful in mind, thinking over mis-deeds committed by one, practising austerity and being vigilant. Thereby one is freed from sin.

Baudháyna Dharma Sútra.

वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रिया क्षमा ।
नाशयत्याशु पापानि महापातकजान्यपि ॥
मनु. ११—२४५

Daily Vedic study to the best of one's power and performing the Maháyajnas (the five daily Yajnas) and forgiveness soon destroy the guilt caused by mortal sins.

Manu XI 245.

षोडशसंस्कारप्रकरणम्

ON THE SIXTEEN SACRAMENTS.

गर्भाधानं पुंसवनं सीमन्तो जातकर्म च ।
नामक्रिया निष्क्रमोऽन्नप्राशनं वपनक्रिया ॥
कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधिः ।
केशान्तः स्नानमुद्वाहो विवाहाग्निपरिग्रहः ॥
त्रेताग्निसंग्रहश्चैव संस्काराः षोडशस्मृताः ।

Garbhádhánam, Pumsavanam, Sīmantah, Játakarma, Námakriyá, Nishkrama, Annapráṣanam, Vapana Kriyá, Karṇavedha, Vratádeṣa, Vedárambha rite, Keṣánta, Snànam Udvàha (viváha), Vivahágniparigraha Tretágni-samgraha are known as the sixteen sacraments.

The sixteen samskáras (sacraments) are—

(1) Garbhàdhána—sanctifying the first creative act of impregnation (2) Ceremony to have a male child (3) Parting of hair—to guard the would-be mother from evil influences and have an ideal child (4) On the birth of a child the rite called Játa-karma-ceremony (5) naming ceremony (6) taking out from the room of confinement (7) feeding with solid food (8) tonsure 9) boring the lobes of the ear (10) initiation (11) beginning of Vedic study (12) first shaving of beard (13) concluding the period of studentship (14) marriage (15) setting up domestic fire (16) taking up the triad of fires.

नवैताः कर्णवेधान्ता मन्त्रवर्जं क्रिया स्त्रियाः ।
विवाहो मन्त्रतस्तस्याः शूद्रस्यामंत्रतोदश ॥

The first nine sacraments upto that of ear-boring are, in the case of a girl, performed without reciting any Vedic texts (mantras), but her marriage is performed with mantras ; all the ten sacraments of a Súdra are without any mantras.

गर्भाधानं प्रथमतस्तृतीये मासि पुंसवः ।
सीमन्तश्चाष्टमे मासि जाते जातक्रिया भवेत् ॥
एकादशेऽह्नि नामार्कस्येक्षा मासि चतुर्थके ।
षष्ठे मास्यन्नमश्नीयाच्चूडाकर्म कुलोचितम् ॥

The ceremony at impregnation is the first sacrament, the ceremony to have a male child (takes place) in the third month of pregnancy, the parting of hair in the eighth month, and the birth ceremony at birth. Naming (the child) takes place on the eleventh day, and the child is brought out to see the sun in the fourth month. It is given solid food

in the sixth month, and the tonsure ceremony is performed according to the family custom.

कृतचूडे च बाले च कर्णवेधो विधीयते।
विप्रो गर्भाष्टमे वर्षे क्षत्रमेकादशे तथा॥
द्वादशे वैश्यजातीनां व्रतोपनयनक्रिया।
तस्य प्राप्तवयस्यायं कालः स्याद्द्विगुणाधिकः॥

Boring of the ear-lobes is performed after the tonsure ceremony and the initiation (upanayana) ceremony takes place in the case of a Bráhmaṇa in the eighth year of conception, in the case of a Kshattriya in the eleventh year. In the case of a Vaiṣya in the twelfth year. The time of initiation may be extended till the boy attains double the proper age.

वेदव्रतच्युतो व्रात्यः स व्रात्यस्तोममर्हति।
द्वे जन्मनी द्विजातीनां मातुः स्यात् प्रथमं तयोः॥
द्वितीयं छन्दसां मातुर्ग्रहणाद्विधिवद्गुरोः।
एवं द्विजातिमापन्नो विपन्नो बाल्यदोषतः॥
श्रुतिस्मृतिपुराणानां भवेदध्ययनक्षमः।

वेदव्यास स्मृतिः

Failing to take the Vedic vows (at the appointed time), he becomes *Vrátya* (one who has to be initiated in vrata) and needs *Vrátya-Stôma* (a special initiatory rite). *Dwijas* (men called twice-born) have two births—the first one of those births is from their (natural) mother; the second birth consists in duly receiving the mother of the Vedas (*Gáyatrí* or *Sávitrí* mantra) from their preceptor. Having thus attained the status of a twice-born man and becoming free from the faults of childhood, one becomes fit for the study of the *Vedas*, *Smritis* and *Puránas*.

Veda—Vyása Smriti

मनु. २.

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥२६॥

By performing sacred rites beginning with the impregating ceremony as prescribed in the Vedas, the body of the twice-born men should be sanctified (by sacraments), so that it may be purified here and on death.

गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥२७॥

The taint inherited by the twice-born from their father and mother is washed away by *hômas* (offerings into fire) during pregnancy, at birth, at tonsure and at the tying of the girdle (*upanayana*).

स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥२८॥

By the study of the Vedas, by vows, by offerings into fire, by the knowledge of the three Vedas, by offerings to Gods and manes, by begetting sons, by the five daily sacrifices, by Yajnas (like jyotishtoma) one's body is made fit for divine state.

Manu. II 26-28

संस्कारकौस्तुभे

आयुर्वर्चोऽभिवृद्धिश्च सिद्धिर्व्यवहृतेस्तथा ।
सूर्यावलोकानादायुरभिवृद्धिर्भवेद् ध्रुवा ॥

By the sacrament of looking at the sun (Sûryā-avalôkana) the child (for whom it is performed) acquires longevity, lustre, grandeur, success in undertakings and certain increase of life.

× × × ×

निष्क्रमादायुः श्री वृद्धिरप्युद्दिष्टा मनीषिभिः ।
अन्नाशनान्मातृगर्भमलाशयादपि शुध्यति ॥

By performing the sacrament of bringing the child out of the house, say the sages, longevity, and prosperity of the child is secured. By *annáśana* sacrament the child is also freed from the taint of having lain in the impurities of its mother's womb.

× × × ×

बलायुर्वर्चो वृद्धिश्च चूडाकर्मफलंस्मृतम् ।
उपनीतेः फलंत्वेतद्द्विजतासिद्धिपूर्विका ॥
वेदाधीत्यधिकारस्य सिद्धिर्ऋषिभिरीरिता ।
देवपितृणापगमो विवाहस्य फलं स्मृतम् ॥

By performing tonsure ceremony there is increase of strength, life and lusture ; the same is the effect of initiation, with this addition that it leads to success in Dvijatwa (the duties of the twice-born). The sages also declare, as its effect, achievement of competence to study the Vedas The fruit of marriage is the discharge of the debt due to Gods and manes.

Samskára Kaustubha

उपनीय गुरुः शिष्यं महाव्याहृतिपूर्वकम् ।
वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत् ॥

या. व. स्मृति १. १५

A preceptor, after having initiated his pupil with the *Mahávyáhritis* ❀(the great pronouncements), should teach him the Vedas, rules of cleanliness and proper behaviour. Yájnavalkya Smriti I. 15

❀ Pronouncing names of seven regions :—
ॐभूः ॐभुवः ॐस्वः ॐमहः ॐजनः ॐतपः ॐसत्यम्
Om bhu'h, Om bhuvah, Om svah. Om mahah, Om janah, Om tapah, Om satyam.

उपनयनप्रकरणम्

पारस्करगृह्यसूत्रकांड २ कंडिका २—३

ON UPANAYANA

Páraskara Grihya Sútra II 2-3.

अष्टवर्षं ब्राह्मणमुपनयेद्गर्भाष्टमे वा ॥ १ ॥

One should perform the Upanayana (initiatory rite) of a Bráhmaṇa (boy) when he is eight years old or in his eighth year after conception. 1.

एकादशवर्षं राजन्यम् ॥ २ ॥

Of a Kshatriya (boy) when he is eleven years old-2.

द्वादशवर्षं वैश्यम् ॥ ३ ॥

Of a Vaiṣya (boy) when he is twelve years old:3

यथा मङ्गलं वा सर्वेषाम् ॥ ४ ॥

Or of all (the above classes) as may be auspicious:4.

ब्राह्मणान् भोजयेत्तं च पर्युप्तशिरसमलङ्कृतमानयंति ॥ ५ ॥

He should feed the Bráhmanas. They lead (the boy) with his head shaved all round and decked with ornaments. 5.

पश्चादग्नेरवस्थाप्य ब्रह्मचर्यमागामिति वाचयति ब्रह्मचार्यसानीति च ॥ ६ ॥

The teacher seating him to the west of the fire makes him say "I have come here for being a student and wish to be a student." 6.

अथैनं वासः परिधापयति । येनेन्द्राय बृहस्पतिर्वासः पर्यदधादमृतम् । तेन त्वा परिदधाम्यायुषे दीर्घायुत्वाय बलाय वर्चस इति ॥ ७ ॥

He then makes him put on a garment reciting the text. "As Brihaspati made Indra put on the

garment of immortality, so I put on thee this garment for longevity good old age, strength and lustre."

मेखलां बध्नीते । इयं दुरुक्तं परिबाधमाना वर्णं पवित्रं पुनती म आगात् । प्राणापानाभ्यां बलमादधाना स्वसा देवी सुभगा मेखलेयमिति ॥ ८ ॥

The teacher then ties round the boy a girdle making him recite this text—"This girdle has come to me, keeping away evil speech and purifying my sacred caste and holding strength with in-breath and out-breath, this sisterly goddess, this blessed girdle." 8.

युवा सुवासाः परिवीत आगात् स उ श्रेयान् भवति जायमानः । तं धीरासः कवय उन्नयंति स्वाध्यो मनसा देवयन्त इति वा ९ । तूष्णीं वा ॥ १० ॥

Or this text: "A youth well-dressed and attired has come here. He becomes glorious as soon as born, wise sages: steadfast, exalt him, devout men, with their minds set on the Gods." Or in silence. 9 10.

दण्डं प्रयच्छति ॥ ११ ॥ तं प्रतिगृह्णाति यो मे दण्डः परापतद्वैहायसोऽधिभूम्याम् । तमहं पुनरादद आयुषे ब्रह्मणे ब्रह्मवर्चसायेति ॥ १२ ॥

The teacher gives him the staff. 11.

The student receives it reciting the text :

"This my staff which has dropped down for me from the skies on the ground. That I take up again for the sake of long life for Bráhman (spiritual knowledge) and Bráhmanic lustre" 12.

Some teachers say—he takes up the staff as for *díkshá* as he enters upon a long *sattra* (sacrificial term) 13.

अथास्याञ्जलिरञ्जलिनाञ्जलिं पूरयति । आपो हिष्ठेति तिसृभिः ॥ १४ ॥

य. वे. ११. ५०—५२

Then the teacher with his joined hands fills the joined hands of the pupil, reciting the three verses. "Ye waters"—Yajurveda XI-50-52 14.

अथैनं सूर्यमुदीक्षयति । तच्चक्षुरिति ॥ १५ ॥

य. वे. २६—२४

Then makes him look at the sun reciting "that eye"—Yaj. Veda. XXVI. 24. 15.

अथास्य दक्षिणांसमधि हृदयमालभते । मम व्रते ते हृदयं दधामि इति ॥ १६ ॥

Then bending over his right shoulder he touches his heart reciting the text "I place thy heart in my will" 16.

अथास्य दक्षिणं हस्तं गृहीत्वाह "को नामासीति" ॥ १७ ॥

Then taking hold of his right hand asks. "What is thy name?" 17.

असावहं भो ३ इति प्रत्याह ॥ १८ ॥

He replies—So and so, Sir? 18.

अथैनमाह कस्य ब्रह्मचार्यसि इति ॥ १९ ॥

He then says to him. "Whose pupil art thou?"

भवत इत्युच्यमान इन्द्रस्य ब्रह्मचार्यस्यग्निराचार्यस्तवाहमाचार्यस्तवासाविति ॥ २० ॥

On the student saying—"Yours, Sir!" the teacher says "Indra's pupil art thou. Agni is thy teacher; I am thy teacher, so and so. 20

अथैनं भूतेभ्यः परिददाति । प्रजापतये त्वा परिददामि देवाय त्वा सवित्रे परिददामि अद्भ्यस्त्वौषधीभ्यः परिददामि द्यावा-

पृथिवीभ्यां त्वा परिददामि विश्वेभ्यस्त्वादेवेभ्यः परिददामि सर्वेभ्यस्त्वा भूतेभ्यः परिददाम्यरिष्ट्या इति ॥ २१ ॥

The teacher then makes him over to the living beings (or Deities) reciting "I give thee in charge to Prajápati, I give thee in charge to the God Savitri. I give thee in charge to the waters and herbs. To the Heaven and Earth I give thee in charge. To the All-Gods (Visvedevàs) I give thee in charge. To all living beings I give thee in charge for freedom from harm." 21.

प्रदक्षिणमग्निं परीत्योपविशति ॥ १ ॥

Having gone round the fire with his right side turned towards it, sits down.

अन्वारब्ध आज्याहुतीर्हुत्वा प्राशनान्तेऽथैनं संशास्ति । ब्रह्मचार्यस्यपोऽशान कर्म कुरु मा दिवा सुषुप्था वाचं यच्छ समिधमाधेह्यपोऽशानेति ॥ २ ॥

Taking hold of the pupil and having made the Ájyáhuti offering and partaken of the remains of the sacrificial food, the teacher thus instructs the pupil. Thou art a student (Brahmachárin). Take water. Perform the necessary rites and duties. Do not sleep in the day time. Control thy speech. Put fuel on the fire. Take water.

अथास्मै सावित्रीमन्वाहोत्तरतोऽग्नेः प्रत्यङ्मुखायोपविष्टायोपसन्नाय समीक्षमाणाय समीक्षिताय ॥ ३ ॥

The teacher then recites the Sávitrí verse to him while he is seated to the north of the fire, with his face to the west, sitting near the teacher. each looking at the other 3.

दक्षिणतस्तिष्ठत आसीनाय वैके ॥ ४ ॥

Some say the pupil standing or seated to the south of the fire. 4

पच्छोऽर्धर्चशः सर्वां च तृतीयेन सहानुवर्तयन् ॥ ५ ॥

First Pada by Pada, then half-verse by half-verse and lastly the whole verse reciting it with the student.

संवत्सरे षण्मास्येच तुर्विंशत्यहे द्वादशाहे षडहे त्र्यहे वा ॥ ६ ॥

After one year, or after six months, or after twenty-four days, or after twelve days, or after six days or after three days.

सद्यस्त्वेव गायत्री (ऋ. वे. ३. ६२–१० य. वे ३. ३५) ब्राह्मणायानुब्रूयादाग्नेयोवै ब्राह्मण इति श्रुतेः ॥ ७ ॥

But to a Bráhmana, the teacher should recite a (Sávitrí) verse in the Gáyatrí metre (Rig Veda III. 62. 10 Y. V. III. 35) immediately. As the Ṣruti says "Verily to Agni belongs the Bráhmaṇa.

त्रिष्टुभं (ऋ. वे. १. ३५. २ य वे ३३-४३) राजन्यस्य ॥ ८ ॥

A Trishtubha verse (Rig Veda I. 35. 2 Y. V. XXXIII. 43) to a Kshatriya.

जगती (ऋ. वे. ५. ८१. २ य. वे. १२. ३) वैश्यस्य ॥ ९ ॥

A Jagati verse (Rig Veda 5. 81. 2 Y. V. XII. 3.) to a Vaiṣya

सर्वेषां वा गायत्रीं १०।३

पारस्कर गृह्यसूत्र २।३

Or a Gáyatrí to all classes.

तैत्तिरीयोपनिषदि शिक्षाध्यायः

The section on Instructions in the Taittiríya Upanishada.

वेदमनूच्याऽऽचार्योऽन्तेवासिनमनुशास्ति

Having taught the Veda, the teacher thus instructs his pupil.

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः

Speak the truth, Practise Dharma (Virtue). Neglect not study of the Scriptures (the Vedas)

आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः

Having brought pleasing presents for your teacher, do not cut off the line of your progeny (i. e. get married and beget children).

सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

One should not be negligent or heedless about truth. One should not be heedless about virtue. One should not be heedless about welfare. One should not be heedless about prosperity. One should not be heedless about study and teaching.

देवपितृकार्याभ्यां न प्रमदितव्यं ।

One should not neglect duties to the Gods and to the fathers.

मातृदेवो भव । पितृदेवोभव । आचार्यदेवो भव । अतिथिदेवो भव ।

Regard your mother as a god. Regard your father as a god. Regard your teacher as a god. Regard your guest as a god.

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।

Those acts which are irreproachable should be practised and no others.

यान्यस्माकꣳ सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ॥२॥

You are to revere only those deeds of ours which are good and not others.

ये के चास्मच्छ्रेयांशंसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् ।

Whatever Bráhmaṇas are superior to us you should offer a seat to them and remain quiet (breathless in their presence).

श्रद्धया देयम् । अश्रद्धयाऽदेयम् श्रिया । देयम् ह्रिया । देयम् । भिया देयम् । संविदा देयम् ।

One should give with faith. One should not give without faith. One should give with plenty. One should give with modesty. One should give with fear. One should give with sympathy.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ३ ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः

Now if you have doubt about any act, or about your conduct, then if there be Bráhmaṇas there, who are competent to judge, devoted, not harsh, lovers of virtue, behave yourself as they would have behaved themselves.

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः

Now with regard to people who are spoken against, if there be Bráhmaṇas who are competent to judge, devoted, not harsh, lovers of virtue, you should behave as they would towards those people.

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम्

This is the teaching. This is the instruction. This is the Vedic secret. This is the command. This should be acted upon. This one should revere.

विवाहप्रकरणम्

ON MARRIAGE.

मनु. अध्याय ३

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥ २ ॥

After having studied the (four) Vedas in due order, or two Vedas, or at least one Veda, one who has not violated his Brahmacharya (vow of chastity) let one enter *Grihasthâsrama* (householder's order)

Manu III 2.

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥ ४ ॥

Having obtained his teacher's permission and taken the formal bath (on the conclusion of studentship) and performed the *Samâvartana* ceremony in proper form, let a twice born man marry a wife of his own caste who has auspicious marks.

Ibd. III. 4.

असपिण्डा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥ ५ ॥

मनु ३-५

For twice born classes a girl who is not a *sapindá* of the parents (i. e. is not descended from the paternal or maternal ancestors within the sixth degree) and who is not of the same *gotra* (family) as one's father, is recommended for marriage and conjugal union.

,, III. 5

महान्त्यपि समृद्धानि गोजाविधनधान्यतः ।
स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥ ६ ॥

हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसम् ।
क्षय्यामयाव्यपस्मारी श्वित्रि कुष्ठि कुलानि च ॥ ७ ॥

मनु. ३

For purposes of marriage relationship one should avoid the following ten families, even if they be high and rich in cows, goats, sheep, money and grain i e. those (families) which do not perform religious ceremonies, in which no males are born or which are devoid of Vedic knowledge, or have too much hair on the body, or suffer from piles, consumption, dyspepsia, epilepsy, white or black leprosy.

Manu III. 6-7

नोद्वहेत्कपिलां कन्यां नाधिकाङ्गी न रोगिणीम् ।
नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥ ८ ॥

मनु ३.

One should not marry a girl with reddish hair, or with redundant limbs or who is diseased or is bald or who has too much hair on her body or who is garrulous or who has reddish eyes.

Manu III. 8

हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः ।
कुलान्येव नयन्त्याशु ससंतानानि शूद्रताम् १५॥

मनु ३

The twice-born men who foolishly marry low caste wives soon degrade their family whith their posterity to the state of Ṣúdras.

Manu III. 15

ब्राह्मो दैवस्तथैवार्षः प्राज्यापत्यस्तथासुरः
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥२१॥

मनु. ३

Marriage is of light forms viz (1) Brâhma (2) Daiva (3) Ârsha (4) Prâjâpatya (5) Ásura (6) Gân-

dharva (7) Râkshsa and (8) Paiṣácha, the eigth is of the basest (form). Manu III. 21

चतुरो ब्राह्मणस्याद्यान्प्रशस्तान्कवयो विदुः ।
राक्षसं क्षत्रियस्यैकमासुरं वैश्यशूद्रयोः ॥२४॥ मनु. ३

The first four (forms) are known to the learned as commendable for a Brâhmaṇa, the Râkshsa (form) for a Kshattriya alone and Āsur (form) for a Vaiṣya and a Ṣúdra. Manu III. 24

पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ स्मृताविह ।
पैशाश्चासुरश्चैव न कर्तव्यौ कदाचन ॥२५॥ मनु. ३

Out of these (last) five (i e. Prâjâpatya, Āsura, Gândharva, Râkshasa and Paiṣâcha), three (i.e. Prâjâpätya, Āsura and Gândharva) are considerd to be lawful and two (Râkshasa and Páiṣâcha) are considered to be unlawful in this Smriti. Paiṣâcha and Âsura, however, should never be performed.—25. Manu III

पृथक् पृथग्वा मिश्रौ वा विवाहौ पूर्वचोदितौ ।
गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृतौ ॥२६॥ मनु. ३

The above mentioned two forms i.e. Gândharva and Râkshasa, either separately or in a mixed form, are lawful for a Kshattriya by tradition (Smriti). 26.

Manu III

आच्छाद्य चार्चयित्वा च श्रुतिशीलवते स्वयम् ।
आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः ॥२७॥ मनु. ३.

Inviting a man, well versed in the Veda and of good character and making a gift of the daughter to him after attiring and worshipping (both) is known as the Bráhma rite. Manu III 27.

7

यज्ञे तु वितते सम्यगृत्विजे कर्म कुर्वते।
अलंकृत्य सुतादानं दैवं धर्मं प्रचक्षते ॥२८॥ मनु. ३.

The gift of a daughter, duly decorated with ornaments to a priest (Ritvik) while he is duly performing his priestly duties is called *Daiva* marriage.
Manu III 28

एकं गोमिथुनं द्वे वा वरादादाय धर्मतः।
कन्या प्रदानं विधिवदार्षो धर्मः स उच्यते ॥२९॥ मनु. ३.

The giving away of a daughter in the proper form after taking a cow and a bull or two pairs of them from the suitor for religious ceremonies is called *Ārsha* marriage. Manu III 29.

सहनौ चरतां धर्ममिति वाचानुभाष्य च।
कन्या प्रदानमभ्यर्च्य प्राजापत्योविधिः स्मृतः ॥३०॥ मनु ३.

The giving away of a daughter after duly worshipping (her and the bridegroom) and saying to them—"May both of you perform together your religious duties", is the *Prájápatya* rite. Manu III 30.

ज्ञातिभ्यो द्रविणं दत्वा कन्यायै चैव शक्तितः।
कन्याप्रदानं स्वाच्छन्द्यादासुरो धर्म उच्यते ॥३१॥ मनु. ३.

Receiving a bride by voluntarily paying to her kinsmen or to her, money according to one's means, is called the *Āsura* rite. Manu III 31.

इच्छयान्योन्यसंयोगः कन्यायाश्च वरस्य च।
गांधर्वः स तु विज्ञेयो मैथुन्यः काम संभवः ॥३२॥ मनु. ३.

When the mutual union of the maiden and her lover is voluntary, that is known as the Gândharva marriage. It is for sexual intercourse and has its origin in (mutual) amorous desire. Manu III. 32

हत्वा छित्वा च भित्वा च क्रोशन्तीं रुदतीं गृहात् ।
प्रसह्य कन्याहरणं राक्षसो विधिरुच्यते ॥३३॥ मनु. ३.

The Rákshsa form of marriage is said to be that in which crying and weeping maiden is taken away from her house by force, after killing and maiming her kinsmen, or breaking open her residence. Manu III 33.

सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति ।
स पापिष्ठो विवाहानां पैशाचश्चाष्टमोऽधमः ॥३४॥ मनु. ३.

Where a man secretly approaches a sleeping, intoxicated or mentally deranged maiden, that is called the Paiṣàcha form, the eighth and the basest and the most sinful kind of marriage. Manu III 34

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत् ॥४२॥ मनु ३.

By the approved forms of marriage the progeny of men becomes blameless; and through disapproved forms it becomes sinful, therefore the disapproved forms should be avoided. Manu III. 42

न कन्यायाः पिता विद्वान्गृह्णीयाच्छुल्कमण्वपि ।
गृह्णंश्छुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी ॥५१॥ मनु. ३.

The father of a maiden knowing the sinfulness (of selling a child) must not accept any thing in the way of bride-price, for by receiving such price through greed, he becomes the seller of his child. Manu III 51.

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥५५॥ मनु ३.

They (women) should be honoured and adorned by their fathers, brothers, husbands and brothers-in-law, desirous of much welfare (for themselves) Manu III 55.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥५६॥ मनु. ३.

Where women are honoured, there the gods rejoice, but where they are not honoured, there all religious ceremonies become fruitless. Manu III 56.

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥५७॥ मनु. ३.

Where the female relations live in grief that family soon becomes extinct, but where they are not feeling miserable, there the family always increases (in prosperity). Manu III 57.

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ।
तानि कृत्याहतानीव विनश्यंति समन्ततः ॥५८॥ मनु. ३.

Those houses which are cursed by women for want of due respect for them, they utterly perish, as if destroyed by Krityá (magic). Manu III 58.

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं संस्कारेषूत्सवेषु च ॥५९॥ मनु. ३.

They must, therefore, be always honoured by (presents of) jewels, clothing and food at the time of sacraments and on festive occasions by those men who desire prosperity. Manu III 59.

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥६०॥ मनु. ३.

That family, wherein the wife and husband are pleased with each other certainly has lasting prosperity always. Manu III 60.

यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत् ।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्तते ॥६१॥ मनु. ३.

If the wife does not look bright she will not

exhilarate her husband, and by the husband's want of hilarity no offspring will be produced. Manu III 61.

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥६२॥ मनु. ३.

On the wife's looking bright all the house looks bright. On her not looking so, nothing in it looks bright or pleasing Manu III 62

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥६३॥ मनु. ३.

By contracting undesirable marital connections, by omission of religious rites, by not studying the Vedas and by irreverence to Bráhmaṇas, high families become low. Manu III 63.

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥२६॥ मनु. ९.

For bearing children as great blessings, worthy of honour, illuminators of the house, wives are not to be differentiated from the Goddess of Fortune (Ṣrí). Manu IX 26.

उत्पादनमपत्यस्य जातस्य परिपालनम् ।
प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम् ॥२७॥ मनु. ९.

Evidently wife is the cause of birth of children, of their bringing up when born, and of daily life's journey (domestic duties). Manu IX 27.

अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।
दाराधीनस्तथा स्वर्गः पितॄणामात्मनश्च ह ॥२८॥ मनु. ९.

Progeny, meritorious deeds, willing service, and best enjoyment and (abode in) heaven of one's own and one's ancestors depend on a wife Manu IX 28.

एतावानेव पुरुषो यज्जायात्मा प्रजेति ह ।
विप्राः प्राहुस्तथा चैतद्यो भर्ता सा स्मृताङ्गना ॥ मनु. ९. ४५.

Then only is a man perfect when he consists of his wife, himself and his offspring, so the Vedas say. Learned Bráhmaṇas also say the same i. e. the husband is one with his wife. Manu IX. 45.

कुल्लूक टीकायां वाजसनेयब्राह्मणादुद्धृतोंऽशः—

The extract from Vàjsaneya Bráhmaṇa quoted in Kullúka's Tíká on the above ṣloka.

"अर्धो ह वा एष आत्मनस्तस्माद्यज्जायां न विन्दते नैतावत् प्रजायते असर्वो हि तावद्भवति अथ यदैव जायां विन्दतेऽथ प्रजायते तर्हि सर्वो भवति"

A man is only half of himself so long as he does not take a wife. He is not perfect till he gets offspring. When he takes a wife and begets offspring then he becomes perfect.

न निष्क्रयविसर्गाभ्यां भर्तुर्भार्या विमुच्यते ।
एवं धर्मं विजानीमः प्राक् प्रजापतिनिर्मितम् ॥४६॥ मनु. ९.

A wife cannot be released (from her marriage tie) by sale or relinquishment. This we know to be Dharma (law) first made by Prajápati. Manu IX 46.

पाणिग्रहणमन्त्राः

TEXTS RECITED AT THE MARRIAGE CEREMONY.

ॐ गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथाऽसः ।
भगोऽअर्य्यमा सविता पुरन्धिर्म्मह्यन्त्वाऽदुर्गार्हपत्याय देवाः ॥१॥
ऋग्वेदः १०।८५।३६

I take thy hand in mine for the sake of good

fortune that thou mayst have good old age with me thy husband. The gods Bhaga, Aryamá, Savitá, Purandhi have given thee to me for gârhapatya i e. to be the mistress of (my) house-hold. Rigveda X 85-36.

अमोऽहमस्मि सा त्वँ सा त्वमस्यमोऽअहम् ।
सामाहमस्मि ऋक् त्वं द्यौरहं पृथिवी त्वम् ॥ २ ॥

I am the soul or self—thou art the speech—[1] she thou art—I am the vital breath. I am the Sáma, Rik art thou, I am the Sky, thou art the Earth. 2

तावेव व्विवहावहै सहरेतो दधावहै ।
प्रजां प्रजनयावहैपुत्रान्विन्दावहै बहून् ते सन्तु जरदष्टयः ॥ ३ ॥

Now let us marry, let us unite our procreating powers. Let us beget offspring; let us have many sons—may they (sons) be of good old age. 3.

संप्रियौ रोचिष्णू सुमनस्यमानौ पश्येम शरदः शतं जीवेम शरदः
शत ꣳ शृणुयाम शरदः शतम् ॥ ४ ॥ संस्कारदीपके

May we (two) loving each other, bright and cheerful, see together hundred autumns, live hundred autumns, hear hundreda utumns. Samskára Dípaka.

प्रेतो मुंचामि नामुतः सुबद्धाममुतस्करं ।
यथेयमिंन्द्र मीढ्वः सुपुत्रा सुभगा संति ॥२५॥ ऋग्वेदः १० ८५.

From here (thy father's house) I free thee—not from there (my house)—closely I fasten her there, so that, O Bounteous Indra, she may be blest in good sons and good fortune Rig Veda X. 85-25

पूषा त्वेतो नंयतु हस्तगृह्याश्विनांत्वा प्रवंहतां रथेंन ।
गृहान् गंच्छ गृहपंत्नी यथासो वशिनी त्वं विदथमावंदासि ॥२६॥

May Pūshan hold thy hand and conduct thee

1. Ama and Sá-are variously interpreted as male and female powers.

from here, and let the two Aswins carry thee on their chariot. Go thou to the house to be the mistress of the household, and speak as a lady to the assembled people. Rig Veda X 85-26.

इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं संसृजस्वाधा जिव्री विदथमा वदाथः ॥२७॥

Happy be thou and prosper with thy children here, be vigilant to rule thy household in this home. Unite closely thy body with thy husband and so shall ye full of years address the assembled people.
Rig Veda X 85-27.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीळन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥४२॥ ऋ. वे. १०

May you two live here, may you two be never separated. may you two enjoy your full life, playing with sons and grandsons happily in your own house. Rig Veda X 85-42.

आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वर्यमा ।
अदुर्मङ्गलीः पतिलोकमा विश शं नो भव द्विपदे शं चतुष्पदे ॥४३॥

May Prajápati generate progeny to us, may Aryaman unite us up to the very old age. Enter thou thy husband's dominion free from all inauspiciousness, may good fortune attend our bipeds (men) and quadrupeds. Rig Veda X 85-43.

इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥४५॥

Bounteous Indra, you make this (lady) fortunate

and with good sons, produce from her ten sons making the husband the eleventh (with them).

Rig Veda X 85-45.

सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्वां भव ।
ननांदरि सम्राज्ञी भव सम्राज्ञी अधिदेवृषु ॥४६॥

Be of full authority over thy father-in-law and over thy mother-in-law, also over thy husband's sister and younger brothers. Rig Veda X 85-46

समंजंतु विश्वे देवाः समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥४७॥ ऋ. वे. १०

May Viṣwedevas (All-gods), may Âpah (gods of water) unite our hearts, may Mátariṣwan, Dhātrī and the goddess Deshtrí closely unite both of us.

Rig Veda X. 85-47

सप्तपदी मंत्राः

TEXTS RELATING TO SAPTAPADÍ CEREMONY (going round the sacred fire seven times)

ॐ एक मिषे विष्णु स्त्वा नयतु इति ।

May Vishnu lead thee first step for obtaining food.

ॐ द्वे ऊर्जे विष्णुस्त्वा नयतु इति ।

May Vishnu lead thee second step for obtaining vigour.

ॐ त्रीणि रायस्पोषाय विष्णुस्त्वा नयतु इति ।

Third step, may Vishnu lead thee for increase of wealth.

ॐ चत्वारि मायोभवाय विष्णुस्त्वा नयतु इति ।

Fourth step, may Vishnu lead thee for increase of welfare.

8

ॐ पञ्च पशुभ्यो विष्णुस्त्वा नयतु इति ।

Fifth step, may Vishnu lead thee for cattle.

ॐ षड्ऋतुभ्यो विष्णुस्त्वा नयतु इति ।

May Vishnu lead thee sixth step for the seasons.

ॐ सखे सप्तपदा भव सा मामनुव्रता भव विष्णुस्त्वा नयतु इति ।

Friend, be of seven steps, be faithful to me, may Vishnu lead thee.

वधू हृदयालम्भन मंत्रः

Text recited on touching bride's heart.

ॐ ममव्रते ते हृदयं दधामि मम चित्तमनुचित्तं तेऽस्तु ।
मम वाचमेकमना जुषस्व प्रजापतिष्ट्वा नियुनक्तु मह्यम् ॥ संस्कार दीपके

Lady, I place thy heart on my will and purpose; may my heart be in concord with thy heart. With single mind follow my speech. May Prajápati closely unite thee unto me. Samskára Dípaka

॥ अन्त्येष्टिविषयः ॥

FUNERAL RITES.

दुर्बलं स्नापयित्वा तु शुद्धचैलाभिसंवृतम् ।
दक्षिणाशिरसं भूमौ बर्हिष्मत्यां निवेशयेत् ॥ गोभिलस्मृतौ ३-२२

Having bathed the feeble (dying) man, covering him with a clean cloth, turning his head towards the south, place him on the ground strewn with *Kuṣa* grass. Gobhila Smriti III. 22

घृतेनाभ्यक्तमाप्लाव्य सुवस्त्रमुपवीतिनम् ।
चन्दनोक्षितसर्वाङ्गं सुमनोभिर्विभूषयेत् ॥२३॥

Anointing him with *ghí*, bathing with water, covering with good cloth, putting on sacred thread, perfuming all his body with sandal-wood paste, decorate him with flowers. Ibd. 23

हिरण्य शकलान्यस्य क्षिप्त्वा छिद्रेषु सप्तसु ।
मुखेष्वथापिधायैनं निर्हरेयुः सुतादयः ॥२४॥

Putting pieces of gold on the seven main orifices and covering him up, his sons and others may carry him (to the cremation ground when he is dead). Ibd 24

आमपात्रेऽन्नमादाय प्रेतमग्निपुरःसरम् ।
एकोऽनुगच्छन्नस्यार्धमर्धं पथ्युत्सृजेद्भुवि ॥२५॥

Taking food on an unbaked (earthen) vessel, with fire in front of the dead body, one who follows it may, on the way, place on the ground portions of that food. Ibd 25

उर्ध्वमादहनं प्राप्त आसीनो दक्षिणामुखः ।
सव्यं जान्वाच्य शनकैः सतिलं पिण्डदानवत् ॥२६॥

After reaching the cremation ground, being seated facing south, bending the left knee, slowly offer balls of grain mixed with sesamum. Ibd 26

अथ पुत्रादिनाऽऽप्लुत्य कुर्याद्दारुचयं महत् ।
भूप्रदेशे शुचौ देशे पश्चाच्चित्यादि लक्षणे ॥२७॥

Then the sons and others, having bathed, may pile up a big heap of wood on a clean spot of ground fit for a funeral pyre. Ibd 27

तत्रोत्तानं निपात्यैनं दक्षिणाशिरसं मुखे
आज्याहुतिं दद्यात् । ॥२८॥

Placing the dead body on the funeral pyre with upturned face and its head towards the south, pour an offering of *ghí* into its mouth Ibd 28

अपसव्येन कृत्वैतद्वाग्यतः पितृदिङ्मुखः ।
अथाग्निं सव्य जान्वक्तो दद्याद् दक्षिणशःशनैः ॥२९॥

(The son of the deceased person or other male relation) having done this with his sacred thread on

the right shoulder and in silence, turning his face to the south and his left knee bent down, may apply fire slowly (to the funeral pyre) from the south side, 31

अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः।
असौ स्वर्गाय लोकाय स्वाहेति यजुरीरयन् ॥३२॥

uttering the following Yajus:—

"Thou wast born out of this person (i. e. he generated thee (fire)); may this person be again born out of thee, may that (person so born) be fit to go to heavenly region—Swáhá". 32

एवं गृहपतिर्दग्धः सर्वं तरति दुष्कृतम्।
यश्चैनं दाहयेत्सोऽपि प्रजामाप्नोत्यनिन्दिताम् ॥३३॥

A householder being cremated in this way crosses over all iniquities. And he who cremates him, he too obtains blameless offspring. 33

—आहिताग्नेरन्त्येष्टि क्रियायाः संक्षेपः

Abridged from Gobhila Smriti on the funerals of an Áhitágni.

लघ्वाश्वलायन स्मृतिः २०. ४

ईषद्वस्त्रावृतं प्रेतं शिखासूत्रसमन्वितम्।
दहेन्मन्त्रविधानेन नैव नग्नं कदाचन ॥४॥

Laghu-Áṣwaláyana Smriti says :—

A dead body should never he cremated naked but should be covered with some cloth and its top-knot (Ṣikhá) and sacred thread (should remain) on it. It should be cremated with recitation of holy texts. 20.4

ऋग्वेद—१०।१४।७–९

प्रेहि॒ प्रेहि॑ प॒थिभि॑ः पू॒र्व्येभि॒र्यत्रा॑ नः॒ पूर्वे॑ पि॒तर॑ः परे॒युः।
उ॒भा राजा॑ना स्व॒धया॒ मद॑न्ता य॒मं प॑श्यासि॒ वरु॑णं च दे॒वम् ॥ ७ ॥

Go forth, go forth upon the ancient pathways

on which our forefathers have gone before; there thou shalt see the two kings—the gods Yama and Varuna—enjoying sacred food. Rig-Vedic texts X. 14. 7—9.

सं ग॑च्छस्व पि॒तृभि॒: सं य॒मेने॑ष्टापू॒र्तेन॑ प॒र॒मे व्यो॑मन् ।
हि॒त्वाया॑व॒द्यं पुन॒रस्त॒मेहि॒ सं ग॑च्छस्व त॒न्वा॑ सु॒वर्चा॑: ॥ ८ ॥

In the highest heaven meet the forefathers, Yama and (the fruits) of thy sacrificial and charitable deeds, leaving off all blameworthy acts, go to a dwelling with a (renewed) body of great lustre. 8

अपे॑त॒ वी॑त॒ वि च॑ सर्प॒तातो॑ऽस्मा ए॒तं पि॒तरो॑ लो॒कम॑क्रन् ।
अहो॑भिर॒द्भिर॒क्तुभि॒र्व्य॑क्तं य॒मो द॑दात्यव॒सान॑मस्मै ॥ ९ ॥

Go hence, depart, glide away from here, the fathers have made a place for thee—may Yama give this person a resting place made manifest with days and nights and waters. 9

श्राद्धप्रकरणम्

ON ṢRÁDDHAS.

(मिताक्षरायाम्)

याज्ञवल्क्यस्मृतौ आचाराध्याये

श्राद्धं नामादनीयस्य तत्स्थानीयस्य वा द्रव्यस्य प्रेतोद्देशेन श्रद्धया त्यागः । तच्च द्विविधं पार्वणमेकोद्दिष्टमिति । तत्र त्रिपुरुषोद्देशेन यत् क्रियते तत् पार्वणं एकपुरुषोद्देशेन क्रियमाणमेकोद्दिष्टम् । पुनश्च त्रिविधं नित्यं नैमित्तिकं काम्यं चेति । तत्र नित्यं नियतनिमित्तोपाधौ चोदितमहरहरमावास्याष्टकादिषु । अनियतनिमित्तोपाधौ चोदितं नैमित्तिकं यथा पुत्रजन्मादिषु । फलकामनोपाधौ विहितं काम्यं यथा स्वर्गादि कामनायां कृत्तिकादिनक्षत्रेषु । पुनश्च पञ्चविधं—अहरहः श्राद्धं पार्वणं वृद्धिश्राद्धमेकोद्दिष्टं सपिण्डीकरणञ्चेति । तत्राहरहः श्राद्धम्, 'अन्नं पितृमनुष्येभ्यः' इत्यादिनोक्तम् ।

तथा च मनुः—

दद्यादहरहः श्राद्धमन्नाद्येनोदकेनवा।
पयोमूलफलैर्वापि पितृभ्यः प्रीतिमावहन्॥

From the Mitákshará on Slokas 217-218 Yájnavalkya Smriti Áchárádhyáya.

Ṣráddha means offering of eatables or their equivalent in money, with devotion and faith, in the name of a deceased person. It is of two kinds, Pàrvaṇa and Ekoddishta. That which is performed in the name of three ancestors (i. e. parents, grand-parents and great-grand-parents and also mother's parents, grand-parents and great-grand-parents) is called Párvana Ṣráddha; that which is performed in the name of one person only is Ekoddishta.

Ṣráddhas are again classified in three ways i. e. daily, obligatory on fixed days and on a particular occasion and to obtain a particular object. Of these the daily and obligatory ones, such as on amàvásyá (the day previous to new moon) ashtaká days (eighth days of dark fortnights), come under the first head. The second (Naimittika) is that which is ordained for particular occasions as on the birth of a son. The third one (kámya) is as the one prescribed for attainment of heaven on the krittiká days (when the moon is in Pleiades.)

Ṣráddhas are also divided into five classes : daily, on *parvas*, vriddhi, ekoddishta and sapindí. The daily one consists in offering of food to men and pitris (manes) as laid down in Manu :

Let him daily offer food and other eatables or

water or milk or roots or fruits to the manes for their everlasting satisfaction.

याज्ञवल्क्यस्मृतौ आचाराध्याये—

पार्वणवृद्धि श्राद्धकालाः

अमावास्याऽष्टका वृद्धिः कृष्णपक्षोऽयनद्वयम् ।
द्रव्यं ब्राह्मणसंपत्तिर्विषुवत्सूर्यसंक्रमः ॥२१७॥

Times for *Párvana* and *Vriddhi* Sráddhas (from Yájnavalkya Smriti-Āchárádhyáya)

Amávásyá (the day previous to new moon), ashtakás are the four ashtamís (eighth day) of the dark fortnights of the winter and sisir seasons, vriddhi days (days of rejoicing as on the occasion of the birth of a son), dark fortnight, the two solstices (called the Northern and the Southern), materials for sráddha, and suitable Bráhmaṇas, the two equinoxes and the days on which the sun passes from one sign of the zodiac into the next one.

Yájnavalkya I. 217.

व्यतीपातो गजच्छाया ग्रहणं चन्द्रसूर्ययोः ।
श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्तिताः ॥२१८॥

Vyatípáta (a special kind of conjunction of the moon with a particular constellation), the Gajachcháyá (when the moon is on the *maghá* constellation and the sun on the *hasta*), an eclipse of the sun or the moon, are the times for the performance of a sráddha (Párvana) or when one is inclined (to perform it).

Ibd. I. 218.

एकोद्दिष्टकालः

TIME FOR EKODDISHTA ṢRÁDDHA.

मृतेऽहनि प्रकर्तव्यं प्रतिमासं तु वत्सरम् ।
प्रतिसंवत्सरं चैवमाद्यमेकादशेऽहनि ॥२५६॥

In the (first) year the *Ekoddishta Ṣráddha* should be performed every month, on the *tithi* (lunar day) of the death of the person (for whom Ṣráddha is performed), the first Ṣráddha on the eleventh day after death and in subsequent years annually on the lunar day of that person's death.

Yàjnavalkya Smriti I, 256

सपिंडीकरणकालः

SAPINDI ṢRÁDDHA TIME.

ततः संवत्सरे पूर्णे सपिंडीकरणंभवेत्
त्रिपक्षे वा यदा चार्वाग् वृद्धिरापद्यते तदा
द्वादशाहे वा चत्वारः पक्षा दर्शिताः । मिताक्षरायां

On the completion of a year after a person's death his Sapindí Ṣràddha may be performed, or after three fortnights, or before that, if an occasion for *Vriddhi* Ṣràddha happens to fall, or on the twelfth day. Four alternatives are given in the Mitàksharà for Sapindí Ṣráddha time.

अर्वाक् सपिण्डीकरणं यस्य संवत्सराद्भवेत् ।
तस्याप्यन्नं सोदकुम्भं दद्यात्संवत्सरे द्विजे ॥२५५॥

One whose Ṣapindi ṣráddha is performed before expiry of a year, for him food and a water pot is to be (daily) given for a year to a Bráhmaṇa.

Yájnavalkya Smriti I, 255

पितरः
MANES

अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः ।
न्यस्तशस्त्रा महाभागाः पितरः पूर्वदेवताः ॥१९२॥ मनु० ३ ।

The manes are the primeval deities, free from anger, careful about purity, ever chaste, who have laid aside fighting weapons, and are highly virtuous.
Manu III. 192.

यस्मादुत्पत्तिरेतेषां सर्वेषामप्यशेषतः ।
ये च यैरुपचर्याः स्युर्नियमैस्तान्निबोधत ॥१९३॥

Learn from whom all of them (the manes) had their birth and who they are and how they are to be worshipped. Manu III. 193.

मनोर्हैरण्यगर्भस्य ये मरीच्यादयःसुताः ।
तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः ॥१९४॥

The various classes of manes are known as the sons of Marichi and all other sages who were the sons of Manu, son of Hiraṇyagarbha. Ibd. 194.

मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठं च भृगुं नारदमेव च ॥३५॥ मनु० १. ३५. ।

Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu and Nárada (were the progenitors first created by Manu).
Manu I. 35.

विराट् सुताः सोमसदः साध्यानां पितरः स्मृताः ।
अग्निष्वात्ताश्च देवानां मारीचालोकविश्रुताः ॥१९५॥

The Somasadas, sons of Virája, are known as the manes of Sádhyas, and Agnishwáttas sons of Maríchi are famous in the world as the manes of the Gods.
Manu III. 195.

9

दैत्यदानवयक्षाणां गन्धर्वोरगरक्षसाम् ।
सुपर्णकिन्नराणां च स्मृता बर्हिषदोऽत्रिजाः ॥१९६॥ मनु० ३

The Barhishadas, born of Atri are known as the manes of Daityas, Dánavas (demons), Yakshas, Gandharvás, snakes, Rákshas, Suparṇas and Kinnaras.
Manu III. 196.

सोमपानाम विप्राणां क्षत्रियाणां हविर्भुजः ।
वैश्यानामाज्यपानाम शूद्राणां तु सुकालिनः ॥१९७॥

The manes of the Bráhmaṇas are Somapas, of Kshatriyas Havirbhujas, of Vaiṣyas Ájyapas and of Śúdras Sukálins. Manu 195.

सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरः सुताः
पुलस्त्यस्याज्यपाः पुत्रा वसिष्ठस्य सुकालिनः ॥१९८॥

Somapas are Kaví's sons, Havishmantas of Angiras, Ájyapas of Pulastya and Sukálins of Vasishtha. III. 198

अग्निदग्धानग्निदग्धान्काव्यान्बर्हिषदस्तथा ।
अग्निष्वात्तांश्च सौम्यांश्च विप्राणामेव निर्दिशेत् ॥१९९॥

Agnidagdhás, Anagnidagdhás, Kávyás, as also Barhishadas, Agnishwáttás, Saumyás are called the manes of Bráhmaṇas alone. Manu 199

य एते तु गणा मुख्याः पितृणांपरिकीर्त्तिताः ।
तेषामपीह विज्ञेयं पुत्रपौत्रमनन्तकम् ॥२००॥

Of these principal classes of manes stated here, one should know there are also innumerable sons and grandsons in this world. Manu III. 200

ऋषिभ्यः पितरो जाताः पितृभ्यो देवमानवाः ।
देवेभ्यस्तु जगत्सर्वं चरं स्थाएवनुपूर्वशः ॥२०१॥

From Rishis were born manes, from the manes gods and men, and from the gods the whole world, movable and immovable in due order. 201

कीदृग्भ्यो ब्राह्मणेभ्यो हव्यकव्यानि देयानि ।

To what class of Bráhmaṇas are the offerings made in honour of gods and manes to be presented.

न ब्राह्मणं परीक्षेत दैवे कर्मणि धर्मवित् ।
पित्र्ये कर्मणि तु प्राप्ते परीक्षेत प्रयत्नतः ॥१४९॥ मनु० ३ ।

A knower of *dharma* may not make close inquiry as to the fitness of a Bráhmaṇa in the rites in honour of the gods, but in those relating to the manes, a careful inquiry is to be made. Manu III. 149

श्रोत्रियायैव देयानि हव्यकव्यानिदातृभिः ।
अर्हत्तमाय विप्राय तस्मै दत्तं महाफलम् ॥१२८॥ मनु० अध्या० ३ ।

Only to a Bráhmaṇa learned in the Vedas should the offerings made to the gods and manes be presented. What is given to the worthiest Bráhmaṇa yields great reward. Manu III. 128

एकैकमपि विद्वांसं दैवे पित्र्ये च भोजयेत् ।
पुष्कलं फलमाप्नोति नामन्त्रज्ञान् बहूनपि ॥१२९॥

Even only one learned (Bráhmaṇa) may be fed in rites relating to gods or manes, that brings ample reward—not so (the feeding) of many who are ignorant of the Veda. Manu III. 129

दूरादेव परीक्षेत ब्राह्मणं वेदपारगम् ।
तीर्थं तद्धव्यकव्यानां प्रदाने सोऽतिथिः स्मृतः ॥१३०॥ मनु. ३

Long inquiry is to be made with regard to a Bráhmaṇa who has studied the entire Veda—he is the fit recipient of the offerings to the gods and manes, as he is regarded (as sacred) as a guest. III. 130

सहस्रं हि सहस्राणामनृचां यत्र भुञ्जते ।
एकस्तान्मन्त्रवित्प्रीतः सर्वानर्हति धर्मतः ॥१३१॥

Where a million who are ignorant of Vedic texts feed (at a ṣráddha) one knower of Vedic texts, being satisfied, excels them all in spiritual merit.

Manu III. 131

ज्ञानोत्कृष्टाय देयानि कव्यानि च हवींषि च ।
नहि हस्तावसृग्दिग्धौ रुधिरेणैव शुद्ध्यतः ॥१३२॥

The offering made to gods and manes should be presented to one excelling in spiritual knowledge. The hands smeared with blood cannot be cleansed with blood. Manu III. 132

यावतो ग्रसते ग्रासान्हव्यकव्येष्वमन्त्रवित् ।
तावतो ग्रसते प्रेत्य दीप्त शूलर्ष्ट्ययोगुडान् ॥१३३॥

As many mouthfuls are swallowed out of offerings to gods and manes by one ignorant of the Veda, so many mouthfuls of burning spikes, spears and iron balls must the giver swallow after death. III. 133

ज्ञाननिष्ठा द्विजाः केचित्तपो निष्ठास्तथापरे ।
तपः स्वाध्यायनिष्ठाश्च कर्मनिष्ठास्तथापरे ॥१३४॥

Some Bráhmaṇas are devoted to knowledge, some others to austerity, some to austerity and reciting the Vedas and some others to performing sacrificial rites.

III. 134

ज्ञाननिष्ठेषु कव्यानि प्रतिष्ठाप्यानि यत्नतः ।
हव्यानि तु यथान्यायं सर्वेष्वेव चतुर्ष्वपि ॥१३५॥

To those devoted to knowledge should the offerings made to manes be presented; but the offerings made to the gods may be given according to law to men of all the four classes (mentioned above).

Manu III. 135

अश्रोत्रियः पिता यस्य पुत्रः स्याद्वेदपारगः ।
अश्रोत्रियो वा पुत्रः स्यात्पिता स्याद्वेदपारगः ॥१३६॥

If the father is ignorant of the Vedas but the son has fully studied them, or if the son is ignorant but the father is versed in it, Manu III. 136

ज्यायांसमनयोर्विद्याद्यस्यस्याच्छ्रोत्रियः पिता ।
मन्त्रसंपूजनार्थं तु सत्कारमितरोऽर्हति ॥१३७॥

Superior is one whose father is versed in the Vedas, the other one (who himself is versed in the Veda,) should be respected for his honouring the Vedas. Manu III. 137

आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च ।
प्रयच्छंति तथा राज्यं प्रीता नृणां पितामहाः ॥२७०॥ या० व० स्मृ० १-२७०

The forefathers of men being pleased (by the worship offered to them), confer on them long life, offspring, wealth, learning, heaven, liberation, happiness also dominion (or sovereignty).

Yájnavalkya Smriti I. 270

धर्मदीपिकायां द्वितीयभागः ।

Part II

OF

Guide to Hinduism.

श्रीगणेशाय नमः ।

धर्मदीपिका ।

Guide to Hinduism.

दैवासुरसम्पद्विभागः—गीता १६

DIVINE AND DEMONIAC NATURES-GÍTÁ XVI.

श्री भगवानुवाच—अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

The blessed Lord said :—

1. Fearlessness, purity of heart, steadfastness in knowledge and yoga, giving charity, control of the senses, yajna, reading of the Vedas, austerity and straightforwardness,

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

2. Non-injuriousness, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to animate beings, non-covetousness gentleness, modesty, absence of fickleness,

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

3. Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride, these belong to one born for a divine state, O descendant of Bharata.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेवच।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

4. Ostentation, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Pártha, for an Ásuric (demoniac) state.

दैवी सम्पद्विमोक्षाय निबन्धायाऽऽसुरी मता।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

5. The divine state is deemed (as mature) for liberation, the Ásuric for bondage; grieve not, O Pándava, thou art born for a divine state.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरम्पार्थ मे शृणु ॥ ६ ॥

6. There are two manifestations of beings in this world, the divine and the Ásuric. The divine has been described at length; hear from Me, O Pártha, of the Ásuric.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाऽऽचारो न सत्यं तेषु विद्यते ॥ ७ ॥

7. The persons of Asuric nature know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसम्भूतं किमन्यत् कामहैतुकम् ॥ ८ ॥

8. They say, "The universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?"

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

9. Holding this view, these ruined souls of small

intellect, of fierce deeds, rise as the enemies of the world for its destruction.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

10. Filled with insatiable desires, possessed with ostentation, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

11. Beset with immense cares ending only with death, regarding gratification of lusts as the highest, and feeling sure that that is all ;

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

12. Bound by a hundred ties of hope, given over to lusts and wrath, they strive to secure by unjust means, hoards of wealth for sensual enjoyment.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

13. "This today has been gained by me; this desire I shall obtain; this is mine and this wealth also shall be mine in future.

असौ मया हतः शत्रुर्हनिष्ये चाऽपरानपि ।
ईश्वरोऽहमहम्भोगी सिद्धोऽहं बलवान् सुखी ॥१४॥

14. "That enemy has been slain by me, and others also shall I slay. I am lord, I enjoy, I am successful, powerful and happy.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

15. "I am rich and well born. Who else is equal

to me? I will sacrifice, I will give, I will rejoice." Thus deluded by ignorance,

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

16. Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust, they fall down into a foul hell.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

17. Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform sacrifices, in name, out of ostentation, disregarding ordinance;

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

18. Possessed of egotism, power, insolence, lust and wrath, these malignant people hate Me (the Self within), in their own bodies and in those of others.

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

19. These malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of Asuras only, in these worlds.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

20. Obtaining the Âsuric wombs, and deluded birth after birth, not attaining Me, they thus fall, O son of Kuntì, into a still lower condition.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथालोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

21. Triple is this gate of hell, destructive of the

self,—lust, anger and greed; therefore one should give up these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

22. The man who has got beyond these three gates of darkness, O son of Kuntî, practises what is good for himself, and thus goes to the Goal Supreme.

यःशास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परांगतिम् ॥२३॥

23. He who, setting aside the ordinances of the Ṣástra, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Goal Supreme.

तस्माच्छास्त्रं प्रमाणं ते कार्य्याकार्य्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

24. So let the Ṣástra be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinances of the Ṣástra, thou shouldst act here.

—Taken from Swâmi Swarûpânanda's English Translation

छान्दोग्योपनिषत् १–२–१

CHHÁNDOGYOPANISHAD I–2–1.

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति ॥ १ ॥

भाष्यं—देवासुरा देवाश्चासुराश्च । देवा दीव्यतेर्द्योतनार्थस्य शास्त्रोद्भासिता इन्द्रियवृत्तयः । असुरास्तद्विपरीताः स्वेष्वेवासुषु विष्वग्विषयासु प्राणनक्रियासु रमणात् स्वाभाविक्यस्तम आत्मिका इन्द्रियवृत्तय एव । यत्र यस्मिन्निमित्त इतरेतरविषयापहारलक्षणे संयेतिरे सम्पूर्वस्य यततेः संग्रामार्थत्वमिति संग्रामं कृतवन्त इत्यर्थः । शास्त्रीयप्रकाशवृत्त्यभिभवनाय प्रवृत्ताः स्वाभाविक्यस्तमोरूपा इन्द्रिय-

वृत्तयोऽसुराः । तथा तद्विपरीताः शास्त्रार्थविषयविवेकज्योतिरात्मानं देवाः स्वाभाविकतमोरूपासुराऽभिभवनाय प्रवृत्ता इत्यन्योन्याभिभवोद्भवरूपः संग्राम इव सर्वप्राणिषु प्रतिदेहं देवासुरसंग्रामोऽनादिकालप्रवृत्त इत्यभिप्रायः ॥

When the *Devas* and *Asuras* struggled together, both born of *Prajápati*, the Devas caught hold of the *udgitha*, (thinking) 'with this we shall vanquish them (the *Asuras*)'.

Commentary—" *The Devas and Asuras* "—Since the word " *Deva* " is derived from a root denoting *illumination*, "*Devas*" stands for such functions of the senses as are illuminated (regulated) by Scriptures. And "*Ásuras*", contradictory to the former, stands for such functions of the senses, as delight in activity towards all (sensual) objects appertaining to them, and are naturally of the nature of *darkness* (ignorance) "Ha" and "Vai" are particular forms denoting past events. "Where" i. e., *for what cause*, namely, on account of their trying to take away one another's belongings, " they struggled ". The root " *Yata* " with the prefix '*Sam*', signifies 'to fight', hence the "*Samyetire*", means "fought" or "struggled". The natural functions of the senses, partaking of the nature of Darkness-called the '*Asuras*'—are engaged in suppressing the functions illuminated by the scriptures. In the same manner, the '*Devas*',—opposed to them, and partaking of the nature of the *light* of discrimination in accordance with the scriptures,—are engaged in suppressing the '*Asuras*' who naturally partake of the nature of darkness. And thus in the body of all beings there is a perpe-

tual fight among the *Devas* and *Asuras*, the one trying to subdue the other. Such is the sense (of the passage)—Taken from Dr. G N. Jha's translation.

कर्मयोगप्रकरणम्

ON KARMA YOGA.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ ईशावास्ये २

1. Only while performing *Karma* here (in this world) one should desire to live a hundred years, There is no other way but this for thee (O man), thus Karma does not taint a man. Iṣá-Vásya 2

कर्मयोगोद्भवं ज्ञानं तस्मात् तत् परमं पदम्–

2. Jnána which springs from Karma leads to that highest state.

अयमेव क्रियायोगो ज्ञानयोगस्य साधकः ।
कर्मयोगं विना ज्ञानं कस्यचिन्नैव दृश्यते ॥ मत्स्य पुराणे अध्या.५२

3. This Kriyá-Yoga[1] alone is the means of Jnána-Yôga—without Karma Yôga no one has ever been observed to have Jnàna.

Matsya Purána Chapter 52.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ गीता ३. २०

4. Verily by action alone, Janaka and others attained perfection;—also, with a view for the good of the world or its guidance[2] thou shouldst perform action. Gîtá III. 20

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(1) Yoga-Sutras define Kriyà-Yoga thus:

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः २. १

Practising purificatory austerities, study of scriptures, devotion to God and dedicating all our acts to Him is Kriyá Yoga.

(2) Lokasangraha has been variously rendered into English as good or welfare or guidance of the world, or keeping people to their duties.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरोजनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ गीता ३. २१

5. Whatsoever the superior person does, that is followed by others. What he receives as authority that people follow. Gitá III. 21

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३. २५

6. As do the un-wise attached to work act, so should the wise act, O descendant of Bharata, (though) without attachment, desirous for the guidance of the world. Gitá III. 25

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३. ३०

7. Renouncing all actions to me, with mind centred on the Self, getting rid of hope and selfishness, fight free from (mental) fear. Gita III. 30

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽऽत्म शुद्धये ॥ गीता ५. ११

8. Devotees in the path of work perform action only with mind, body and senses (i.e. without egotism or selfishness) and intellect forsaking attachment and for their heart's purification. Gita V. 11

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ गीता ३–८

9. Do thou perform obligatory action; for action is superior to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive. Gitá III. 8

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ गीता १८–४५

10. Devoted each to his own duty, man attains

the highest perfection. How engaged in his own duty he attains perfection, that hear. Gita XVIII. 45

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ गीता १८–४६

11. From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, a man attains perfection.
Gita XVIII. 46

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८–४७

12. Better is one's own duty, (though) defective (or unpleasant) than the duty of another well performed. He who does the duty ordained by his own nature incurs no sin. Gitá XVIII. 47

योगस्थः कुरु कर्माणि सङ्गंत्यक्त्वा धनञ्जय ।
सिध्यसिध्योः समो भूत्वा समत्वं योग उच्यते ॥ गीता २–४८

13. Being steadfast in Yoga, O Dhananjaya, perform action, abandoning attachments, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yôga. Gita II. 48

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्विक उच्यते ॥ गीता १८–२६

14. An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm and unaffected by success or failure, is called Sátvic. Gita XVIII. 26

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ गीता ५–१०

15. He who does actions forsaking attachments,

10

dedicating them to Brahman is not tainted by sin, like unto a lotus-leaf by water. Gítá V. 10

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ गीता १८–५

16. The work of Yajna, charitable gifts and austerity should not be relinquished, but it should indeed be performed ; (for) Yajna, charity and austerity are purifying to the wise Gítá XVIII. 5

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ गीता १८-६

17. But even these works, O Pártha, should be performed, leaving attachment and the fruits— such is my best and certain conviction. Gita XVIII. 6

ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः ।
तत्रादर्शतलप्रख्ये पश्यत्यात्मानमात्मनि ॥ कुल्लूकटीकायां–४ १४

18. (Divine) knowledge arises in men on the destruction of evil action, and then as on the clean surface of a mirror one sees the Self within himself.

Quoted in Kullúka's commentary on Manu IV. 14

सनत्सुजातीयभाष्ये शंकरः

ज्ञानेनैव मोक्षः सिध्यति किन्तु तदेव ज्ञानं सत्वशुद्धिं विना नोत्पद्यते इति वयं ब्रूमः······तस्मात् सत्वशुद्ध्यर्थं सर्वेश्वरमुद्दिश्य सर्वाणि वाङ् मनः कायलक्षणानि श्रौतस्मार्तानि कर्माणि समाचरेत् ।

In his commentary on Sanat-sujátíya (a section of the Mahábhárat) Ṣankara says:

Liberation is accomplished by knowledge (jnána) but that knowledge does not spring without purification of heart ; this we assert positively ...Therefore, for purification of heart one should perform all acts

of body, mind and speech, prescribed in the Vedas and Smritis, dedicating them to the Supreme Lord.

ज्ञानयोगप्रकरणम्

ON JNÁNA YOGA

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत् स्वयं योग*संसिद्धः कालेनात्मनि विन्दति ॥ गीता ४-३८

Verily there exists nothing in this world as purifying as knowledge. In good time, having reached perfection in Yoga* (i. e. Karma Yoga and Samádhi Yoga as given in the Gítá Books III and VI) one realises that oneself in one's own heart.
Gita IV. 38

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ गीता ४–३९

The man with Sraddhá (faith), the devoted, the master of one's senses, attains (this) knowledge. Having attained knowledge one goes at once to the supreme peace. Gita IV. 39

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४–३४

Know that, by prostrating thyself, by questions and by service; the wise, those who have realized the

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* योगोऽत्र कर्मयोगः । सुचिरेण कालेन यथावत् विहितानुष्ठानात् संसिद्धः विशुद्धान्तःकरणः सन् विषयेष्वपि निर्विण्ण भगवद्भजनतत्परः आत्मनि स्वयमेवोत्पद्यमानं ज्ञानं लभते इत्यर्थः । —वासुदेवरसानन्दे ।

Here Yoga means Karma Yoga—By duly performing all the duties prescribed (in the Scriptures) one becomes perfect after a long time; being purified in heart and feeling a dislike for sense-pleasures and being engaged in devotion to the Lord, one experiences a sense of wisdom (Jnána) rising within oneself. Vásudeva-rasánanda.

Truth, will instruct thee in that knowledge.

Gita IV. 34

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ गीता ३-१६

Knowing which (knowledge referred to above) thou shall not, O Pándava, again get deluded like this, and by which thou shalt see the whole creation in thyself and in Me. Gita IV. 35

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ गीता ५-७

With the mind purified by devotion to performance of action, the body conquered, and senses subdued, one who realizes his Self as the Self of all beings, though acting, is not tainted. Gita V. 7

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ गीता ५-१८

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ गीता ५-१९

The Knowers of the Self look with an equal eye on a Bráhamaṇa endowed with learning and humility, a cow, an elephant, a dog and a pariah. (Relative) existence has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and without imperfection; therefore they indeed rest in Brahman. Gita V. 18, 19.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ गीता ६-३०

He who sees Me in all things and sees all things

in Me, never becomes separated from Me, nor do I become separated from him. Gita VI. 30

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
मत्तः परतरं किंचिन्नान्यदस्ति धनंजय ॥
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव । गीता ७—६—७

I am the origin and dissolution of the whole universe. Beyond Me, O Dhananjaya, there is naught. All this is strung in Me as a row of jewels on a thread. Gita VII 6-7

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७—१६ ॥

Four kinds of virtuous men worship me, O Arjuna—the distressed, the seeker for knowledge, the seeker for enjoyment, and the wise, O bull among the Bharatas. Gita VII 16

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७—१७ ॥

Of them, the wise man, ever steadfast, and fired with devotion to the One, excels; for, supremely dear am I to the wise, and he is dear to Me. Gita VII 17

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ गीता ७. १८

Noble indeed are they all, but the wise man I regard as My very Self; for with the mind steadfast he is established in Me alone, as the Supreme Goal.
Gita VII 18

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७—१९

At the end of many births, the man of wisdom takes refuge in Me, realizing that all this is Vásudeva,

(the innermost Self). Very rare is that great soul.
Gítá VII 19

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्व मोह निर्मुक्ता भजन्ते मां दृढव्रताः ॥ गीता ७. २८

The men of virtuous deeds, whose sin has come to an end,—they, freed from the delusion of the pairs of opposites, worship Me with firm resolve.
Gita VII 28.

भक्तियोगः

ON BHAKTI YOGA.

ईश्वरे परानुरक्तिः—Intense love of God (is Bhakti).
—शाण्डिल्य सूत्रं —Sándilya Sútra

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं यद् ब्रह्मदर्शनम् ॥ भागवते ३.३२.२३

Intense love and devotion directed towards Lord Vásudeva soon produces dispassion and knowledge whereby vision (realization) of the Brahman is obtained. Bhágwata III. 32-23

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ गीता ८. २२

That Supreme Purusha is attainable, O son of Prithá, by whole-hearted devotion to Him alone in whom all beings dwell and by whom all this is pervaded. Gita VIII. 22

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ गीता ९–२७

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou

N. B.—Bhakti leads finally to Jnána and thereby one gets मोक्ष-(Moksha) liberation—see Gita XI, 54 and XVIII, 55 quoted below.

givest away, whatever austerity thou practisest, O son of Kuntí, do that as an offering unto Me.

Gítá IX. 27

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९-२९

I am the same for all beings: to Me there is none hateful or dear; but those who worship Me with devotion, they are in Me and I too am in them.

Gita IX. 29

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥ ९-३०

Even if the very wicked worship Me with devotion to none else, he should be regarded as good, for he has rightly resolved. Gita IX. 30

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ गीता ९-३१

Soon does he become righteous, and attains to eternal peace, O son of Kuntí; boldly canst thou proclaim that My devotee is never destroyed.

Gita IX. 31

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परांगतिम् ॥ गीता ३२

For, taking refuge in Me, they also, O son of Prithá, who might be of inferior birth,—women, Vaiṣyas as well as Ṣúdras, even they attain to the Supreme Goal. Gita IX. 32

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ गीता ३३

What need to mention holy Bráhmaṇas, and devoted Rájarshís! Having obtained this transient, joyless world, worship thou Me. Gita IX. 33

अनन्याश्चिन्तयंतो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥ गीता ९-२२

To those men who worship Me, meditating on Me and on none else and who are constantly devoted I give them what they lack and preserve (or take care of) what they have acquired. Gítá IX. 22

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवं विधो द्रष्टुं दृष्टवानसि मां यथा॥ गीता ११-५३

Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice could I be seen as thou hast seen Me. Gita XI. 53

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परन्तप॥ गीता ११-५४

But by single devotion I may, in this form, be known, O Arjuna, and seen in reality and also entered into, O scorcher of foes. Gita XI. 54

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते॥ ६॥ गीता-१२
तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि न चिरात् पार्थ मय्यावेशित चेतसाम्॥ ७॥

But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga;—for these, whose mind is set on Me, verily, I become erelong, O son of Prithá, their saviour out of the ocean of the mortal Samsára (transmigration). Gita XII. 6-7

भक्तलक्षणम्।

CHARACTERISTICS OF A BHAKTA.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहंकारः समदुःखसुखः क्षमी॥ १३॥ गीता १२

He who hates no creature, and is friendly and

compassionate towards all, who is free from the feelings of me and mine, even minded in pain and pleasure, and forbearing,[1] Gita XII. 13

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥ गीता १२

Ever content and steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect fixed on Me,—he who is thus devoted to Me, is dear to me. Gita XII. 14

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥ गीता १२

He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety—is dear to Me. Gita XII. 15

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मे भक्तः स मे प्रियः ॥ १६ ॥ गीता १२

He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking,—who is thus devoted to Me, is dear to Me. Gita XII. 16

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७॥ गीता १२

He who neither rejoices nor hates, nor grieves, nor desires, renouncing both good and evil and who is full of devotion, is dear to Me. Gita XII. 17

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥१८॥ गीता १२

He who is the same to friend and foe, also in

(1) Compare these verses on Bhakta's characteristics with those given in the Gítá II-54-58 and XIV 21-26 as the characteristics of a sthitaprajna (स्थितप्रज्ञ) and guṇátíta (गुणातीत) respectively.

honour and dishonour ; the same in heat and cold, in pleasure and pain, free from attachment; Gítà XII. 18

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केन चित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥१६॥ गीता १२

To whom censure and praise are equal; who is silent, content with anything; homeless, steady-minded, full of devotion, is dear to Me. Gita XII. 19

नवधा भक्तिः

NINE FORMS OF BHAKTI.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यं आत्मनिवेदनम् ॥ भागवते. ७. ५. २३.

(1) Hearing (the praise of Vishnu), (2) chanting His praises (or glorifying Him), (3) remembering Him, (4) serving His feet, (5) worshipping Him, (6) bowing to Him, (7) servitude to Him, (8) trusting Him as one's friend, (9) dedicating oneself to Him.

Bhágwata VII 5. 23.

एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः ।
भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ भागवते ६. ३. २२

Intense devotion to the Lord by reciting His names and other acts of worship is the only supreme *dharma* stated in the Scriptures for men in this world.

Bhagwata VI 3. 22

योगत्रयाणां समन्वयः

INTER-RELATION OF THREE YOGAS.

सच्चिदानन्दरूपं तत् पूर्णं विष्णोः परं पदम् ।
यत् प्राप्तये समारब्धा वेदाः काण्डत्रयात्मकाः ॥

कर्मोपास्तिस्तथा ज्ञानमिति काण्डत्रयं क्रमात् ।
तद्रूपाष्टादशाध्यायी गीता काण्डत्रयात्मिका ॥ मधुसूदनीटीकायां

To attain the perfect God-head as Sat-Chita-Ánanda (Existence, Intelligence and Bliss) the Vedas were revealed in three sections. These are Karma (action), Upásti (worship or devotion) and Jnána (knowledge) the three sections in due order embodied in the eighteen chapters of the Gitá—(Each section consisting of six chapters). Madhusúdana's Introduction to his Gitá—bhásya

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ गीता १२. ५

Greater is their trouble whose minds are set on the unmanifested ; for the goal of the unmanifested is very hard for the embodied to reach. Gítà XII-5.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं[1] कर्तुमव्ययम् ॥ गीता ९. २

Of sciences the highest, of mysteries the deepest ; of purifiers the supereme is this ; realizable by direct perception endowed with merit, very easy to practise[1] and of an imperishable nature. Gita IX.2

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ गीता १८—५५ ॥

By *Bhakti* (devotion) he knows Me in reality, what and who I am ; then having known Me in reality, he forth with enters into Me. Gita XVIII. 55

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ गीता १८—५६

Even doing all actions always, taking refuge in

1. This is interpreted as referring to Bhakti Yoga.

Me, by My grace he attains to the eternal immutable state. Gita XVIII. 56

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ गीता १८–५७

Resigning mentally all deeds in Me, having Me as the highest goal, resorting to the path of knowledge (Buddhi Yoga) do thou ever fix thy mind on Me. Gita XVIII. 57

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया ॥ गीता १८–६१

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings by His Máyá to revolve (as if) mounted on a machine Gita XVIII 6I.

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ गीता १८–६२ ॥

Take refuge in Him with all thy heart, O Bhárata, by His grace shalt thou attain supreme peace (and) the eternal abode. Gita XVIII. 62

सर्वगुह्यतमं भूयः श्रृणु मे परमं वचः।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ गीता १८–६४

Hear thou again My supreme word, the profoundest of all; because thou art dearly beloved of Me therefore, will I speak what is good to thee.
Gita XVIII. 64

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ गीता १८–६५

Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself ; truly do I promise unto thee, (for) thou art dear to Me. Gita XVIII. 65

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ गीता १८–६६

Relinquishing all Dharmas, [1] take refuge in Me alone; I will liberate thee from all sins; grieve not.

Gita XVIII. 66

ईश्वरजीवजगद्विषयः

ON GOD, INDIVIDUAL SOUL AND THE WORLD.

ईश्वरविषयः

TEXTS ABOUT GOD

जन्माद्यस्य यतः–ब्रह्मसूत्र १. १. २

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद् विजिज्ञासस्व । तद्ब्रह्म । तै. उ. ३. १

Brahman (God) is that from whom the origin subsistence and dissolution of this world proceed.

Brahma Sútra I 1-2,

That from whence these beings are born, that by which when born they live, that into which they get absorbed on dissolution, desire to know that. That is Brahman (the ultimate Reality—God).

Taittiríya Upanishad II. 1

दिव्योह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ मुंडक २. १. २
एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ,, २. १. ३

That divine Purusha (God) is formless. He is inside and outside (of all beings), is unborn, without vital breath, without mind, pure and beyond even the imperisable unmanifest (Prakriti).

1. This means all other paths of reaching God and attaining liberation.

From Him are born vital breath, mind, all the organs of perception, the sky, the wind, light, waters and the earth which supports all.

Mundaka Upanishad 2. 1. 2-3

तस्माच्च देवा बहुधा संप्रसूताः। साध्या मनुष्याः पशवो वयांसि॥ प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च। ,, २.१.७

From Him are born Gods of various kinds, Sádhyas (a class of semi-divine beings), men, beasts, birds, ingoing and outgoing breaths, rice and barley, austerity, faith, truth, chastity and ordinances (vidhi)

,, II. 1.7

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यंदन्ते सिंधवः सर्वरूपाः।
अतश्च सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यंतरात्मा॥

मुंडक २. १. ९

From Him are all the seas and mountains, from Him flow the rivers of all kinds, from Him all grains and the (six) flavours, enclosed by which and the (five) gross elements the inner soul stands.

Mundaka II. 1.9

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्। स कारणं करणाधिपाधिपो न चास्य कश्चित् जनिता न चाधिपः॥ श्वे. उ. ६. ९

In the world there is no over-lord of His, nor His ruler; there is no distinguishing mark of Him; He is the cause (of all), ruler of the presiding deities of the organs, and there is no progenitor of His, nor is there any ruler over Him. Ṣve. Up. 6-9.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते

तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहो-रात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ॥
बृ. उ. ३–८. ९

Yajnavalkya says addressing Gárgí.

O Gargi! at the command of that Imperishable Being the Sun and the Moon stand apart (in their course) at the command of this Imperishable Being, O Gargi, the Earth and the Sky stand apart, at the command of this Imperishable Being, the twinklings, muhúrtas (period of forty-eight minutes), days and nights, half months, months, seasons, years stand regulated. Brihadàranyaka Upanishad III. 8-9

भीषाऽस्माद् वातः पवते। भीषोदेति सूर्यः। भीषाऽस्माद्-ग्निश्चेन्द्रश्च। मृत्युर्धावति पञ्चम इति। तै. उ. २. ८

Through fear of Him the wind blows. Through His fear the sun rises. Through His fear the fire and Indra and the fifth, the Death, run (to their work) Tait. Up 2-8

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥
श्वे. उ. ३. १९

Without hands and feet going fast he seizes every thing, sees without eyes, hears without ears, knows every thing that is to be known. there is no knower of Him. Men call Him the Great Primeval Person. Ṣve, Up. 3-19

एतावानस्य महिमातो ज्यायांश्च पूरुषः।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ऋ. वे. १०. ९०. ३

Such is His greatness, Even greater than this (which is manifested) is the Purusha. All beings

are a fourth of Him. Three fourths of Him which is immortal is in heaven (i.e. He is manifest and hidden, Immanent and Transcendant.) Rig-Veda X, 90,3

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते १६ ॥ गीता १५
उत्तमः पुरुषः स्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोक त्रय माविश्य बिभर्त्यव्यय ईश्वरः १७ ॥
यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः १८ ॥

There are two Purushas (categories) in the world—the Perishable and the Imperishable. All beings are the Perishable, and the Kútastha (the changeless one) is called the Imperishable. Gita XV. 16

But there is another the supreme Purusha, called the Highest Self, He who, the Immutable Lord, (Íṣvara) pervading the three worlds, sustains them. Ibd 17.

As I transcend the Perishable, and am above the Imperishable, therefore am I, in the world and in the Veda, celebrated as the Purushottama, (the Highest Person). Ibd. 18

जीवविषयः

TEXTS ABOUT JÍVA (INDIVIDUAL SOUL.)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ॥

ऋ. वे. १. १६४. २९.

Two birds of beautiful wings, joined together as friends have taken shelter in the same tree. One of them eats the sweet fruit, the other not eating (merely) looks on. Rig Veda I 164,29

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्
विस्फुलिंगाः सहस्रशः प्रभवन्ते सरूपाः ॥
तथाऽक्षराद् विविधाः सोम्य भावाः ।
प्रजायन्ते तत्र चैवापि यन्ति ॥ मुण्डक. २. १. १.

It is true, as from a well blazing fire thousands of sparks of the like form come out, so from the Imperishable, O dear, come out beings and return thereunto. Mundaka II, 1,1.

निःसरन्ति यथा लोहपिण्डात् तप्तात् स्फुलिङ्गकाः ।
सकाशादात्मनस्तद्वदात्मानः प्रभवन्ति हि ॥६७॥

याज्ञवल्क्यस्मृतौ ३. ६७

As from a glowing hot iron ball sparks issue so from the Supreme Self individual Selfs issue.

Yájnavalkya Smriti III 67

मिताक्षरा—यद्यपि जीवपरमात्मनोः पारमार्थिको भेदो नास्ति तथाप्यात्मनः सकाशादविद्योपाधिभेदभिन्नतया जीवात्मानः प्रभवन्ति हि यस्मात् तस्मात् युज्यत एव जीवपरमात्मनोर्भेदव्यपदेशः । यथाहि तप्ताल्लोहपिण्डादयोगोलकाद्विस्फुलिङ्गकास्तेजोऽवयवा निःसरन्ति निःसृताश्चस्फुलिङ्गकव्यपदेशं लभन्ते तद्वत् अत उपपन्न आत्मात्मनि स्थितो द्रष्टव्य इति ।

Mitákshará—Though there is no essential difference between the Supreme Self and individual soul, still, as out of the Supreme Self individual souls issue, owing to the difference caused by the distinction of *Upádhi* (limitation of *Avidyá* nescience) it is only fit and proper to differentiate between the designations of the Supreme Self and individual soul, As from a hot iron ball sparks having luminous bodies come out and when they have come out receive the designation of sparks, in the same way it is fit and proper that the individual soul should be looked upon as resting on the Supreme Self,

यद्वाऽयमर्थः ननु सुषुप्तिसमये प्रलये च सकलक्षेत्रज्ञानां ब्रह्मणि प्रलीनत्वात्कस्यायमात्मोपासनाविधिरित्यत आह । निःसरन्तीत्यादि । यद्यपि सूक्ष्मरूपेण प्रलयवेलायां प्रलीनास्तथाप्यात्मनः सकाशादविद्योपाधिभेदभिन्नतया जीवात्मानः प्रभवन्ति पुनः कर्मवशात् स्थूलशरीराऽभिमानिनो जायन्ते तस्मान्नोपासना विधिविरोधः तैजसस्य पृथग्भावसाम्याल्लोहपिण्ड दृष्टान्तः ॥ ३. ६७ ॥

Or the text may mean—

As during sound sleep and on universal dissolution all individual souls get absorbed into the Brahman it may be asked for whom is this ordinance of upásaná (worship) of the Self prescribed ? Hence the explanation in the words—"Come out &c." though at the universal dissolution the individual souls in subtle form become merged into the Supreme Self, still individual souls are born out of the Supreme Self on account of the difference caused by the limitation of nescience and again, owing to their actions, (individual souls) identify themselves with their gross bodies. Hence there is no contradiction with regard to the ordinance about *Upásaná* (worship). On account of the similarity of the heat being distinct (from the iron of the ball) the illustration of an iron ball is here used.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥
उत्क्रामंतं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥ गीता १५

An eternal portion of Myself (i.e. of the Supreme Self), having become a living soul in the world of life draws to itself the (five) senses with mind for the sixth abiding in Prakriti. When the Lord (the ruler of the body, the Jíva) obtains a body and when He leaves it He takes these and goes as the wind takes the scent from their seats (the flowers). Presiding over the ear, the eye, the touch, taste and smell, as also over the mind, He experiences objects. Transmigrating from one body to another, or residing (in the same) or experiencing,—as He is united with the Guṇas—the deluded do not see Him, but those who have the eye of wisdom behold Him.

Gita XV 7-10

जीवो हि नाम चेतनः शरीराध्यक्षः प्राणानां धारयिता ।

ब्र. सू. भाष्ये शांकरः १. १. ६

Jíva means the intelligent principle which rules over the body and sustains the vital airs—Ṣankara on Brahma Sútra I—1.6.

जगदुत्पत्तिविषयः

ON THE ORIGIN OF THE WORLD.

आत्मा वा इदमेक एवाग्र आसीत्—
नान्यत् किंचन मिषत्— ऐ. उ.

This Self alone was in the beginning,
Nothing else winked (moved or stirred).

स ईक्षत लोकान्नुसृजा इति— ऐ. उ.

He thought—"Let Me send forth (create) the worlds" Aitareya Upanishad.

सोऽकामयत बहु स्यां प्रजायेयेति । स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किंच । तत् सृष्ट्वा तदेवानुप्राविशत् । तै. उ.

He desired let me be many and beget creatures. He meditated intensely. By meditation sent forth all this that exists and sending it forth interpenetrated its very being.

तस्माद् वा एतस्मादात्मन आकाशः संभूतः । आकाशाद् वायुः वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः । स वा एष पुरुषोऽन्न रसमयः । तै. उ. २. १

From this Self proceeded the ákáṣa (space or ether)—from ákáṣa the wind, from the wind the fire, from the fire waters, from the waters the earth, from the earth herbs, from the herbs food, from food Purusha (embodied being), that Purúsha is verily made of the essence of food.

Taittiríya Upanishad II, 1

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवंत्यहरागमे ।
राऽयागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
राऽयागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥ गीता ८

At the approach of (Brahmá's) day, all manifestations proceed from the unmanifested state ; at the approach of night, they merge verily into that alone, called the Unmanifested. The very same multitude of beings (that existed in the preceding day of Brahmá) being born again and again, merge, in spite of themselves, O son of Prithà, (into the Unmanifested) at the approach of the night, and re-manifest at the approach of the day. Gítà VIII. 18-19

N. B.:—Over and over again the world process, endless succession of universes to universes, goes on.

ईश्वर जीव जगद्विषये दार्शनिकानामाचार्याणाञ्च मतभेदः

For the different views of the four great Achàryas on the nature of Íṣvara (God), Jíva (individual soul) and Jagat (the material world) see the texts on Vedànta. The three great schools of the Hindu Philosophy Nyáya, Sánkhya and Vedànta also have their own views about these three entities.

सगुणनिर्गुणब्रह्मविषयः

ON THE ABSOLUTE & THE CONDITIONED BRAHMAN.

असद् वा इदमग्र आसीत् । ततो वै सदजायत—तै. उ. २. ७

In the beginning non-existence (unmanifest or undeveloped) verily was this. Thence verily was existence born.

Taitt. Up. 2-7

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च, मर्त्यं चामर्त्यं च, स्थितं च यच्च, सच्च त्यच्च । बृ. उ. २. ३. १

Two (are) verily the forms of Brahman, the formed and formless, mortal and immortal, the stationary and moving, the existing and that beyond.

Brihad Ár. II. 3-1

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः । मुं० १. १. ६

That which cannot be pointed out, cannot be grasped, has no gotra (family), no caste (or colour), no eyes, no ears without hands and feet, eternal, all-pervading, omnipresent, extremely subtle, imperish-

able source of all beings, the wise see (Him).

Mundaka I. 1-6

स एष नेति नेतीत्यात्माऽगृह्यो न हि गृह्यते—बृ. उ. ४. ५. १५

He, this Atmà, is not this, is not this, (is not that which we can point out) ungraspable, cannot be grasped &c. Brihad-Ár. IV. 5-15

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह—तै. उ. २. ४

That from which our speech turns back along with the mind (being unable to comprehend its fullness). Taitt. Up. II. 4

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता। तमाहुरग्र्यं पुरुषं महान्तम्—श्वे. उ. ३. १९

He knows all that is knowable. There is no knower of Him. They call Him the Primeval Great Person. Ṣve. Up. III. 19

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ॥ मनु. १. ७

He who is perceived by the internal organ alone (or is beyond the cognisance of senses), is subtile, unmanifest, eternal, embodiment of all beings, inconceivable. He himself became manifest. Manu I-7

नारदं प्रति भगवद्वचनं

अहं हि पुरुषो ज्ञेयो निष्क्रियः पंचविंशकः।
निर्गुणो निष्कलश्चैव निर्द्वन्द्वो निष्परिग्रहः॥४२॥
एतत्त्वया न विज्ञेयं रूपवानिति दृश्यते।
इच्छन् मुहूर्तान्नश्येयमीशोऽहं जगतो गुरुः॥४३॥
माया ह्येषा मया सृष्टा यन्मां पश्यसि नारद।
सर्वभूतगुणैर्युक्तं नैवं त्वं ज्ञातुमर्हसि॥४४॥ शां.पर्व. ३३५

The Lord addressing Nàrada said :

I am indeed to be known as the actionless Person, consisting of twenty five elements (of the

Sámkhya system), without attributes, without parts without the opposite pairs (*dwandwas*), without any accessories. You are not to take as real this embodied form that you see (before you). If I wish I can destroy it in a moment, I am the ruler and teacher of this universe. What you see of me, O Nàrada, is my màyic appearance which I have sent forth as endowed with the qualities of all beings. You are not able to understand or know that.

—Sànti Parb CCCXXXIX-42-44

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ गीता ८. २०

But beyond this unmanifested (Prakriti) there is that other Unmanifested, Eternal Existence. That which is not destroyed at the destruction of all beings. Gita VIII. 20

अनादिमत् परं ब्रह्म न सत्तन्नासदुच्यते —गीता. १३. २२

The beginningless supreme Brahman. It is called neither being nor non-being. Gita XIII. 12

षड्विंशं विमलं बुद्धमप्रमेयं सनातनम्—महा. भा. शांतिपर्व ३०८.

He is the twenty sixth (over and above the twenty-five elements of the Sàmkhya, Pure, Intelligent, Inscrutable, Eternal. Mahá. Bh. Sànti-308.

N. B. See p. 147.

देवता विषयः
ABOUT GODS.

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम्॥

ऋ.वे.१.१३९.११ य. वे. ३४-४७

Those of you Gods who are eleven in heaven, who are eleven on the earth, who are eleven dwelling

in glory in the mid-air, may you Gods accept this sacrifice. Rig Veda I. 139-11 Yajur Veda VII. 19

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना । प्रायुस्तारिष्टं नीरपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥ ऋ. वे १. ३४. ११ य वे. ३४. ४७

O truthful Aṣwins come here (to our sacrifice) with the thirty three gods to (drink) the sweet draught (of Soma); prolong our lives wipe out our sins, restrain our enemies and be ever with us.

Rig, I. 34-11 Yajur Veda XXXIV. 47

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् । औक्षन् घृतैरस्तृणन् बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥ ऋ.वे.३.९.९, य.वे.३३.७

Three times a hundred, three times a thousand thirty and nine (i e. 3339) gods have worsbipped Agni, they have sprinkled him with *Ghi*, spread *Kuṣa* grass for him and have seated him on it as their priest (hotá).

Rig Veda III. 9,9 Yajur Veda XXXIII. 7

अस्या ऋचो भाष्ये सायणाचार्यः

Sáyaṇácbárya in commenting on the above verse says ;

देव संख्या च बृहदारण्यकेऽभिहिता महिमानमेवैषां एते त्रयस्त्रिंशत्त्वेव देवा इति ।

The number of gods with their greatness is stated in the Brihadáranyaka. These gods are only thirty three.

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति सहैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्रीच शता त्रयश्च त्रीच सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिंशदित्योमिति होवाच कत्येव देवा याज्ञव-

ल्क्येति षड्त्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्यो-मिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञ-वल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्रीच शता त्रयश्च त्रीच सहस्रेति ॥ १ ॥ बृहदारण्यके. ३. ९. १. ९

Then Vidagdha son of Ṣakala asked Yájnavalkya: O Yájnavalkya! how many gods are there? He declared, by the following Nivid, that they were as many as were mentioned in the Vaiṣvadeva hymn i.e. three, three hundred, three and three thousand. 'Yes' he (Vidagdha) said—'Yájnavalkya! How many gods are there Thirty three. 'Yes' he said–How many gods are there Yájnavalkya? 'Six'—'Yes' he said 'How many gods are there Yájnavalkya.' 'Three'-'Yes' he said 'How many gods are there Yájnavalkya?' 'Two'—'Yes' he said 'How many gods are there' Yájnavalkya? 'One and a half'—'Yes' he said 'O Yájnavalkya! How many gods are there. 'One'—'Yes' he said—Which are those three and three hundred and three and three thousand?'

Brihadáranyaka III. 9. 1-9

स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति कत-मेते त्रयस्त्रिं ꣳ शदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिं ꣳ शदिन्द्रश्चैव प्रजापतिश्चत्रयस्त्रिं ꣳ शा इति ॥ २ ॥

2. He (Yájnavalkya) said—These are their mighty powers. The gods are only thirty three. Which are those thirty three? The eight Vasus, eleven Rudras, twelve Ádityas. They are thirty one, Indra and Prajápati make up thirty three.

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षञ्चादित्यश्च

द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं वसु सर्वं ॅं हित-मिति तस्माद्वसव इति ॥३॥

3. Which are the Vasus ? Agni (fire). Prthiví' (the Earth), Váyu (wind), Antariksha, (mid-region), Áditya (the sun), Dyaus (the sky) Chandramas (the moon), Nakshatras (the stars) ; these are Vasus as all this excellent wealth (or the world) is placed on them. Therefore they are Vasus.

कतमेरुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्या दुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥४॥

4. Which are the Rudras ?

These ten vital breaths, the Self being the eleventh. When they go out of this mortal body they make the relatives weep. As they cause to weep therefore they are Rudras—(the root *rud* to weep.)

कतम आदित्या इति द्वादश वै मासाः सम्वत्सरस्यैत आदित्या एते हीदंॅं सर्वमाददाना यन्ति ते यदिदंॅं सर्वमाददाना यन्ति तस्मादादित्या इति ॥५॥

5. Which are the Ádityas ?

Twelve months of the year, indeed. These are the Ádityas, for they go along taking with them everything. As they go along carrying everything they are therefore Ádityas—(*Yanti*-go, *ádá*-to take)

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति ॥ ६ ॥

6. Which is Indra ? Which is Prajápati ?

The thunderer is verily Indra—The Yajna (sacrifice) is Prajápati. Which is the thunderer ?—The thunderbolt. Which is sacrifice ? The sacrificial animals.

कतमे षडित्यग्निश्च पृथिवीच वायुश्चान्तरिक्षञ्चा-
दित्यश्च द्यौश्चेति षडेते हीदं ऽ सर्वं ऽ षडिति ॥ ७ ॥

7. Which are the six Gods ?

Agni (fire), Prithiví (the Earth), Váyu (wind), Antariksha (the mid-air), Áditya (the sun), Dyaus (the sky) ; these are the six, all this is these six.

कतमे ते त्रयो देवा इतीम एव त्रयोलोका एषु हीमे सर्वे देवा इति कतमौ तौ द्वौ देवावित्यन्नञ्चैव प्राणश्चेति कतमोऽध्यर्द्ध योऽयं पवत इति ॥ ८ ॥

8. Which are those three Gods ? They verily are the three worlds, for in them are all the Gods. Which are those two Gods ? Food and vital breath. Which is the one and a half god ? He who purifies (i. e. the wind)

तदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्द्ध इति यदस्मिन्निदऽ सर्वमध्यार्ध्नोत्तेनाध्यर्द्ध इति कतम एको देव इति प्राण इति सब्रह्म त्यदित्याचक्षते ॥ ६ ॥

9. Then they say—Since he who purifies is like one alone. How then is he one and a half ? Because in him all this (whole world) did grow and increase therefore he is one and a half—(root *radha*–to grow). Which is the one god ? Vital breath. He is that Brahman. So they say.

On this Ṣamkara in his commentary remarks

देवानामेतदेकत्वं नानात्वं च अनन्तानां देवानां निवित्संख्या विशिष्टेष्वन्तर्भावः (ऋ.वे. १.८९).

Thus there is unity and diversity of the Gods. These gods infinite in number are included in those specified in the Nivid hymn. (Rig Veda I. 89)

तिस्र एव देवता इति नैरुक्ताः । अग्निः पृथिवी स्थानो वायुर्वे-न्द्रोवाऽन्तरिक्ष स्थानः सूर्योद्यस्थानः तासां माहाभाग्यादेकैकस्या अपि बहूनि नाम धेयानि भवन्ति । अपिवा कर्म पृथक् त्वात् अपिवा पृथगेव स्युः पृथग्घि स्तुतयो भवंति तथाभिधानानि । निरुक्त. ७.५

Nairuktas (i. e. Etymologists of Vedic words) say that there are only three gods—Agni, having its place on the Earth, Váyu or Indra in the mid-air and the sun in the firmament. On account of their great glory even one has many names—or it may be on account of different functions which they perform (different names are assumed), or it may be they are separate (entities), as separate hymns are addressed to them, so also separate names are given.

अग्निर्देवता ्वातो' देवता सूर्यो देवता चन्द्रमा देवता ्वसवो देवता रुद्रादेवतादित्या देवता मरुतो' देवता विश्वे' देवा देवता बृहस्पति' र्देवतेन्द्रो' देवता ्वरुणो देवता ॥ य. वे. १४. २०

The god Agni (fire). The god Váta (wind). The god Súrya (the sun). The god Chandramas (the moon). The gods Vasus. The gods Rudras. The gods Ádityas The gods Maruts. The gods Viṣvedevas. The gods Brihaspati. The god Indra. The god Varuṇa.

Yajur—Veda XIV. 20

इन्द्रं मित्रं वरुण मग्निमाहु रथो' दिव्यः स सुपर्णोगरुत्मान् । एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वान माहुः । ऋ. वे. १. १६४. ४६

They call him (the sun) Indra, Mitra Varuṇa, Agni and divine beautiful winged Garutmat. The wise men call Him by various names as Agni, Yama, Mâtariṣwan. Rig Veda I 164. 46

आनी॑दवातं स्वधया तदेकं तस्माद्धान्यन्न परः किंचना स ॥ ऋ. वे. १०. १२९. २

(In the beginning) that One alone, breathless, breathed by His own nature, apart from Him there was nothing else indeed. Rig Veda X. 129. 2

चिन्मयस्याऽद्वितीयस्य निष्कलस्याशरीरिणः ।
उपासकानां कार्यार्थं ब्रह्मणो रूप कल्पना ॥ ७ ॥

The attributing of a form to that Brahman who is pure consciousness, who has no second, no parts and no body, is for serving the purpose of worshippers.

रूपस्थानां देवतानां पुंस्त्र्यङ्गास्त्रादि कल्पना ।
द्विचत्वारि षडष्टाऽऽसां दश द्वादश षोडश ॥ ८ ॥
अष्टादशामी कथिता हस्ता शंखादिभिर्युताः ।
सहस्रांतास्तथा तासां वर्ण वाहन कल्पना ॥ ९ ॥
शक्तिसेनाकल्पनाच ब्रह्मण्येवहि पञ्चधा ।
कल्पितस्य शरीरस्य तस्य सेनादि कल्पना ॥१०॥

श्रीरामपूर्वतापनीयोपनिषत्

Similar is the attributing to the Brahman's assumed five*-fold body of an army and other things, likewise is the attributing to gods (the fact of) having forms male and female, wielding weapons, possessing two or four or six or eight, or ten or twelve, or sixteen, or eighteen hands with conch and other things (in those hands), so also attributing colours or vehicles of a thousand kinds.

Ṣrí Rámapúrvatápiníyopanishad.

सात्विकी राजसी चैव तामसी च स्वयम्भुवः ।
तिस्रस्तु मूर्तयः प्रोक्ताः सृष्टिस्थित्यन्तहेतवः ॥२६॥

*i. e. form, sex, colour, vehicle, army.

सत्वात्मा भगवान् विष्णुः संस्थापयति सर्वदा ।
सृजेद्ब्रह्मा रजो मूर्तिः संहरेत् तामसो हरः ॥२७॥

कूर्मपुराणे १. २२

Three are said to be the forms of the self-created Lord—Sátvic, Rájasic and Támasic—which are the causes of creation, preservation and dissolution.

The Lord Vishnu is the embodiment of satva (goodness). He always preserves the (created beings). Brahmá being the embodiment of activity (Rajas) creates (beings) Hara being Tamas (Darkness) dissolves (the creation)

Kúrma Puráṇa Part I chapter XXII verses 26, 27.

राजपुत्राणामनेकदेवतापूजनविषये विवादे सति ऋषीणां निर्णयः ।

तानब्रुवंस्ते मुनयो वसिष्ठाद्या यथार्थतः ।
या यस्याभिमता पुंसः साहि तस्यैव देवता ॥३९॥

किंतु कार्यविशेषेण पूजिता चेष्टदा नृणाम् ।
विशेषात् सर्वदा नायं नियमो ह्यन्यथा नृपाः ॥४०॥

नृपाणां दैवतं विष्णुस्तथैव च पुरन्दरः ।
विप्राणांमग्निरादित्यो ब्रह्मा चैव पिनाकधृक् ॥४१॥

देवानां दैवतं विष्णुर्दानवानां त्रिशूलभृत् ।
गन्धर्वाणां तथा सोमो यक्षाणामपि कथ्यते ॥४२॥

विद्याधराणां वाग्देवी सिद्धानां भगवान् हरिः ।
रक्षसां शङ्करो रुद्रः किन्नराणां च पार्वती ॥४३॥

ऋषीणां भगवान् ब्रह्मा महादेवस्त्रिशूलभृत् ।
मान्या स्त्रीणामुमा देवी तथा विष्णवीश भास्कराः ॥४४॥

गृहस्थानां च सर्वेस्युर्ब्रह्म वै ब्रह्मचारिणम् ।
वैखानसानामर्कः स्याद् यतीनां च महेश्वरः ॥४५॥

भूतानां भगवान् रुद्रः कुष्मांडानां विनायकः ।
सर्वेषां भगवान् ब्रह्मा देवदेवः प्रजापतिः ॥४६॥

कूर्मपुराणे—१.२२.

On a dispute arising among certain princes about the worship of the different deities the decision given by Vasishtha and other sages was:—

The sages Vasishtha and others said to the princes that it was true that a person's deity was according to one's liking 39. But being worshipped with a particular object He (the deity) gives men their desired object. This special rule, O princes, has no exception 40. The deity of kings is Vishnu as well as Indra. The deities of Bráhmaṇas are Agni, the sun, Brahmá and Ṣiva 41. The deity of the gods is Vishnu, of the demons the wielder of the trident i. e. Rudra. Soma is the deity of the Gandharvas as also of Yakshas 42.

Vágdevi (goddess of speech) is the Deity of the Vidyádharas, Lord Hari of Siddhas, Ṣamkara Rudra of Rákshas, Pàrvatí of Kinnaras, 43. Lord Brahmà and Mahádeva holding the trident (Triṣúl) are the deities of the Rishis (sages). The deity to be revered by women is the Goddess Umá, as are also Vishnu, Ṣiva and the sun. 44. The deities of the householders are all these. Brahman is the deity of the Brahmachàris (students), the sun is the deity of the Vánaprasthas and Mahesvara of fhe Sannyásis 45. The deity of the Bhútas is Lord Rudra, Vináyaka of Kushmándas, Lord Brahmá, God of Gods, Prajápati, is the deity of all 46.

Kúrma Puráṇa Part I. Chapter XXII

श्री मद्भागवते द्वितीय स्कन्धस्य तृतीयाध्यायेऽपि पृथक् कामनया भिन्नदेवतापूजनगणनानन्तरं

अकामः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥

श्रीमद्भागवते २.३.१०

In the Srimad Bhágavata, second book third chapter, after enumerating the different Gods to be worshipped with different objects, it is remarked :—

A noble minded person desiring nothing, or desiring all things, or desiring liberation should worship the Supreme Being with intense devotion.

देवतानां प्राधान्यतस्त्रयस्त्रिंशत्वमुक्तम् । किन्तु स्वस्व गण पत्नी सहितानां तासां त्रयस्त्रिंशत् कोटि संख्यात्वं यथोक्तं पद्मपुराणे उत्तर खंडे—

सदाराः विबुधाः सर्वे स्वानां स्वानां गणैः सह ।
त्रैलोक्ये ते त्रयस्त्रिंशत्कोटिसंख्यतयाऽभवन् ॥

Mostly thirty three is said to be the number of gods; but with their female consorts and attendants their number is taken to be thirty three crores, as is stated in the latter part of Padma Puráṇa.

"All the gods with their wives and with the hosts of their attendants number thirty three crores in the three "worlds"

गणपतिकल्पप्रकरणं ग्रहशान्तिश्च याज्ञवल्क्यस्मृतौ ।

ON THE WORSHIP OF GAṆAPATI AND PROPITIATION OF THE PLANETS.

विनायकः कर्मविघ्नसिद्ध्यर्थं विनियोजितः ।
गणानामाधिपत्ये च रुद्रेण ब्रह्मणा तथा ॥ १–२७१

Vináyaka has been appointed for the purpose of putting obstacles in the performance of sacred

rites and at the head of the hosts (of gods) by Rudra and Brahmá.

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत् ।
वृष्ट्यायुःपुष्टिकामो वा तथैवाऽभिचरन्नपि ॥ १. २९५
सूर्यः सोमो महीपुत्रः सोमपुत्रो बृहस्पतिः ।
शुक्रः शनैश्चरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ १. २९६

One desirous of good fortune or peace should perform a sacrifice to propitiate the planets. Also one who desires rain, long life, and prosperity or to employ some spell.

The Sun, the Moon, Mars, Mercury, Jupiter Venus, Saturn, Ráhu and Ketu are known as the (nine) planets, (whom people propitiate).

येऽप्यन्य देवता भक्ता यजन्ते श्रद्धयान्विताः ॥
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥
न तु मामभिजानन्ति तत्वेनातश्च्यवन्ति ते ॥२४॥
यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ॥
भूतानि यान्तिभूतेज्या यान्तिमद्याजिनोऽपि माम् ॥२५॥

भगवद्गीता ९. २३—२५

23. Even those devotees who endued with Ṣraddhá (faith) worship other gods, they too worship Me alone, O son of Kuntí, but by the wrong method.

24. For I alone am the enjoyer and Lord of all the Yajnas, but because they do not know Me in reality, they therefore fail in attaining the real.

25. Votaries of Devas (gods) go to the gods, to the pitris (manes), go to their votaries, to the Bhú-

12

tas go the worshippers of the Bhútas, My votaries too come to Me. Gita IX. 23-25

आदित्यं गणनाथं च देवीं रुद्रं च केशवम्।
पञ्चदैवतमित्युक्तं सर्वकर्मसु पूजयेत्॥ वाचस्पत्यं

The Sun, Gaṇeṣa, Deví, Rudra and Vishnu these are known as the five gods to be worshipped in all sacred ceremonies.

यो वै विष्णुः स वै रुद्रो यो रुद्रः स पितामहः।
एका मूर्तिस्त्रयो देवा रुद्रविष्णुपितामहाः॥

He who is known as Vishnu is verily Rudra, and he who is Rudra is Brahmá. One entity functioning as three gods i. e. Rudra, Vishnu and Brahmá.

त्वं वैष्णवी शक्तिरनन्तरूपा विश्वस्य बीजं परमासि माया।
दुर्गासप्तशती

O you Goddess who are the Energy of Vishnu of infinite forms, you are the seed of the universe and are the Highest Power (of Him).
Durgá Saptaṣati

रुचीनां वैचित्र्यादृजुकुटिल नाना पथजुषाम्
नृणामेको गम्यस्त्वमसि पयसामर्णव इव, महिम्नस्तोत्रे,

On account of diversity in tastes, like travellers some following straight and some winding routes, thou art, O Lord, the one goal (of all), as the ocean is of all the rivers. Mahimna Stotra verse 7

अवताराः

ON AVATÁRAS.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ गीता ४–७–८

Whenever, O descendant of Bharata, there is a decline of Dharma (righteousness) and rise of Adharma (sin) then I create myself for the protection of the good, for the destruction of the evil doers and for the establishment of Dharma. I come into being in every age. Gítá IV 7-8

यद्यद् विभूतिमत् सत्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ गीता १०–४१

Whatever being there is great, glorious, or powerful, that know thou to be a product of a part of my splendour. Gìtá X. 41

सूतउवाच—
जगृहे पौरुषं रूपं भगवान्महदादिभिः ।
संभूतं षोडशकलमादौ लोकसिसृक्षया ॥ १ ॥ श्रीमद्भागवते १.३

Sûta said—With a desire to create the worlds, the Supreme Lord, in the beginning assumed the form of Purusha together with the great element (mahat) and its evolutes (ahamkára and five tanmátrás) and the sixteen sub-evolutes (i. e the five organs of perception, five organs of action, the mind and five great elements). Bhágawata I. 3.

यस्यांभसि शयानस्य योगनिद्रां वितन्वतः ।
नाभिह्रदांबुजादासीद्ब्रह्मा विश्वसृजांपतिः ॥ २ ॥

On His sleeping over the waters in His Yogic sleep, out of the lotus springing from His navel-fount was born Brahmá, the Lord of the progenitors of all beings.

यस्यावयव संस्थानैः कल्पितो लोकविस्तरः ।
तद्वै भगवतो रूपं विशुद्धं सत्वमूर्जितम् ॥ ३ ॥

That form of Supreme Lord is pure, full of goodness and is mighty. It is on the configuration of the limbs of that form that the world expansion is made. 3

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्द्ध श्रवणाक्षि नासिकं सहस्रमौल्यम्बर कुण्डलोल्लसत् ॥ ४ ॥

The Yogis by their divine insight see that wonderful form with its thousand feet, thighs, arms, faces and thousand heads, ears, eyes, and noses, glittering diadems, attires and ear-rings. 4.

एतन्नानावताराणां निधानं बीजमव्ययम् ।
यस्यांशांशेन सृज्यन्ते देव तिर्यङ् नरादयः ॥ ५ ॥

This is the store-house and seed imperishable of various avatáras (incarnations), from a fraction of whose part gods, birds, beasts, animals and men are sent forth. 5

स एव प्रथमं देवः कौमारं सर्गमास्थितः ।
चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखंडितम् ॥ ६ ॥

That very Supreme Lord, first assuming the form of Sanat-kumára practised as a Bráhmaṇa the hard unbroken austerity of Brahmacharya.

द्वितीयं तु भवायास्य रसातलगतां महीम् ।
उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥ ७ ॥

Then secondly the Lord of Yajnas for the welfare of this world desiring to recover the earthly sphere which had sunk down to the lower regions assumed the body of a boar (to rescue it).

तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः ।
तंत्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ ८ ॥

In the third avatára He assumed the form of a Deva-Rishi (divine Sage Nárada) and promulgated the sátvata system (Path of Bhakti) whereby liberation is attained.

तुर्ये धर्मकलासर्गे नरनारायणावृषी ।
भूत्वात्मोपशमोपेतमकरोद् दुश्चरं तपः ॥ ९ ॥

In the fourth avatára becoming Nara and Náráyana Rishis performed hard austerity which accompanies peace of mind.

पंचमः कपिलोनाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये सांख्यं तत्वग्रामविनिर्णयम् ॥१०॥

The fifth avatára was of Kapila, the perfect adept, who taught to Ásuri the Sánkhya system which determines the whole group of categories and which had become forgotten by lapse of time.

षष्ठे अत्रेरपत्यत्वं वृतः प्राप्तोऽनसूयया ।
आन्वीक्षिकी मलर्काय प्रह्लादादिभ्य ऊचिवान् ॥११॥

In the sixth avatára the Supreme Lord, being asked by Atri to become his son by Anasûyá, taught the Science of Logic and Psychology to Alarka Prahláda and others.

ततः सप्तम आकूत्यां रुचेर्यज्ञोऽभ्यजायत ।
सयामाद्यैः सुरगणैरपात्स्वायंभुवांतरम् ॥१२॥

Then in the seventh *avatára* being born as Yajna from the parents Ruchi and Ákuti protected Swáyambhu's period of rule with Yáma and other groups of gods.

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः ।
दर्शयन्वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥१३॥

In the eighth *avatára*, the Lord of wide strides born from the parents Nábhi and Merudevì as Rishabha showed the way of that ascetic order which is observed by wise men and which is honoured by all other orders (i. e. Sanyása). 13

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः ।
दुग्धेगामौषधीर्विप्रास्तेनायं स उशत्तमः ॥१४॥

O Bràhmaṇas, at the request of Rishis He (the Supreme Lord) became King Prithu and milked (extracted) from the earth (personified as cow) all the herbs Hence this *avatára* is the most agreeable. 14.

रूपं स जगृहे मात्स्यं चाक्षुषोदधिसंप्लवे ।
नाव्यारोप्य महीमय्यामपाद्वैवस्वतंमनुम् ॥१५॥

In Chákshusha Manu's period when the oceans inundated (the earth) He (the Lord) took the form of a fish and saved Vaivasvata Manu by placing him on the earth transformed into a boat,

सुरासुराणामुदधिंमथ्नतां मंदराचलम् ।
दध्रे कमठरूपेण पृष्ठ एकादशे विभुः ॥१६॥

On the gods and demons churning the ocean, the All-Pervading Lord, in his eleventh *avatára*, took the form of a tortoise and bore on his back the Mandara mountain 16

धान्वंतरं द्वादशमं त्रयोदशममेव च ।
अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥१७॥

In the twelfth as Dhanvantari he made the gods drink nectar and He deluded the others (demons) in the thirteenth avatára as the female Mohiní. 17

चतुर्दशं नारसिंहं बिभ्रद्दैत्येंद्रमूर्जितम् ।
ददार करजैर्वक्षस्येरकां कटकृद्यथा ॥१८॥

The fourteenth was the avatára of the Man-Lion who tore up with his claws the breast of the king of demons, who had become very powerful, just as a mat-maker tears a reed. 18

पञ्चदशं वामनकं कृत्वाऽ गादध्वरं बलेः ।
पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम् ॥१६॥

In the fifteenth (avatára) making himself a dwarf went to the Yajna of Bali, desiring to get back the heaven from him (for the gods), begged for three paces (of land). 19

अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् ।
त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥२०॥

In the sixteenth Avatára (the Supreme Lord) seeing kings hostile to the Bráhmaṇas, made the earth Kshatriyaless twenty one times in his wrath.

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥२१॥

Thereafter in the seventeenth Avatára He was born of Paráṣara by Satyavati and divided the Vedas into different branches, seeing that men were getting weak in intellect (unable to study the whole of it).

नरदेवत्वमापन्नः सुरकार्यचिकीर्षया ।
समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥२२॥

Then (in the eighteenth Avatára), desiring to carry out the work of the gods, assumed kingship and performed such heroic deeds as that of conquering the ocean.

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।
रामकृष्णाविति भुवो भगवानहरद्भरम् ॥२३॥

In the nineteenth and twentieth Avatáras being born among the Vrishnís (Yádavas) and known as (Bala) Ráma and Krishna, the Lord relieved the earth of its burden (of evil–doers)

ततः कलौ संप्रवृत्ते संमोहाय सुरद्विषां ।
बुद्धो नाम्ना जिनसुतः कीकटेषु भविष्यति ॥२४॥

Then on the advent of Kali-Yuga (the same Lord) will be born in Kíkata as Buddha as the son of a Jina to delude the enemies of the Gods. 24

अथासौ युगसंध्यायां दस्युप्रायेषु राजसु ।
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥२५॥

At the end of Kaliyuga, when kings become robbers, that Lord of the universe will be born from Vishnu Yaṣas and be named Kalki. 25

अवतारा ह्यसंख्येया हरेः सत्वनिधेर्द्विजाः ।
यथाऽविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥२६॥

O Bráhmaṇas ! the incarnations of Hari who is the store of goodness (Satva) are innumerable ; as from an inexhaustible spring there issue thousands of channels (so his avatáras). 26

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥२७॥

Rishis (sages), Manus, gods, mighty sons of Manu are all indeed portions of Hari, so also are the Prajápatis. 27

एते चांशकलाः पुंसः कृष्णस्तु भगवान्स्वयं ।
इंद्रारिव्याकुलं लोकं मृडयंति युगे युगे ॥२८॥

These (the other Avatáras) are fractional portions (i. e, partial manifestations) of the Supreme

Lord but Krishna is the Supreme Lord Himself. These (Avatáras) give peace and happiness to the world from time to time when it is troubled by the enemies of Indra (i. e. the demons).

मत्स्यः कूर्मो वराहश्च नरसिंहो ऽथ वामनः ।
रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश ॥

Matsya (fish), Kúrma (tortoise), Varáha (boar) Nara Simha (Man-lion), Vámana (dwarf) Ráma (Paraṣu Ráma with the axe), Ráma, Krishna, Buddha, and Kalkí, are the ten (principal) avatáras.

सांख्याकृतिः ।

AN OUTLINE OF SÁNKHYA SYSTEM.

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तः पुरुषार्थः । सां. सू. १. १
यथा दुःखात्क्लेशः पुरुषस्य न तथा सुखादभिलाषः । नकोपि कुत्रापि सुखी ।
तदपि दुःखशबलमिति दुःखपक्षे निक्षिपन्ते विवेचकाः । सां. सू. ६.६.।६-८

The final and absolute removal of pain is the chief pursuit of man. Sánkhya I-1.

Man does not long for pleasure so much as for freedom from pain. No body is anywhere pleased or happy. Pleasure mixed with pain is cast on the side of pain by the discreet.

Sánkhya. Chap. VI, Sútra 6-8.

जगत्सत्यत्वं अदुष्टकारणजन्यत्वाद्बाधाभावात् । सूत्रं १ .५२
निर्गुणत्वमात्मनोऽसंगत्वादिश्रुतेः । १-१०
निःसंगेऽप्युपरागोऽविवेकात् । ६-२७
अनादिरविवेकः । प्रतिनियतकारणनाश्यत्वमस्यध्वान्तवत् ॥
६. १२, १४. ।
ध्यानधारणाऽभ्यासवैराग्यादिभिस्तन्निरोधः ॥ ६-२९

The world is real as its cause is not unreal, and as its reality is never shaken off.

The soul is without qualities as in the Vedas it is declared to be Asanga (unattached).

13

Even though unattached it gets tainted on account of Ignorance.

Ignorance is without beginning, yet it is destroyed by its opposite i. e. knowledge, as darkness is (by light).

It is finally and absolutely removed by means of meditation, concentration, practice and dispassion.

. Sánkhya Sútras VI. 52. 10, 27, 12, 14, 29,

सांख्यदर्शने पुरुषप्रकृतिविषयः

PURUSHA AND PRAKRITI OF THE SANKHYA SYSTEM.

मूल प्रकृति रविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडकस्तु विकारो, न प्रकृतिर्न विकृतिः पुरुषः ॥ सांख्य कारिका ३

Prakriti (Nature), the root (of all material objects and forms gross or subtle) is no effect. The Mahat (Buddhi, i.e. the Intellect and the rest are seven, both causing and caused (i.e. producing and produced) ; sixteen are the evolutes (products). Purusha (Soul) is neither a cause nor an effect (neither producing nor produced). Sánkhya Káriká 3.

सत्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् ।
महतोऽहंकारोऽहंकारात् पंच तन्मात्राण्युभयमिन्द्रियं ।
तन्मात्रेभ्यः स्थूल भूतानि पुरुष इति पञ्चविंशति गुणाः (तत्वानि)
सांख्य सूत्रं १. ६१

Equipoise of Satva (Goodness), Rajas (Passion) and Tamas (Darkness) is Prakriti (Nature). The first evolute from Prakriti is Mahat (Buddhi, intellect), from the Mahat the next evolute is Ahamkára (Egoism). From Ahamkára the five Tanmátras (subtle elements) and two sets of the organs (i. e. the organs of perception and organs of action) as also the mind. From the Tanmátras the five gross ele-

ments these with Purusha make up the twenty five categories of the Sánkhya philosophy.

Sánkhya Sútra I. 61.

पुरुषः
Purusha—Soul
न प्रकृतिर्न विकृतिः
Neither producing nor produced.
Neither a cause nor an effect.
असङ्गोऽयं पुरुषः--सूत्रं १.१६
This Purusha (Soul) is without attachment
—Sútra I.16.

प्रकृतिः
Prakriti—Nature
(साम्यावस्था गुणानाम्)
Equipoise of the three Guṇas. **अविकृतिः** It is not the modification or product of anything. It is the Primordial substance.

(क) **महत्** Mahat, Buddhi Intellect.

(क) **अहंकारः** Ahamkára—Egoism.

(क) **पञ्चतन्मात्राणि** Five subtle elements.

(ख) **पञ्चज्ञानेन्द्रियाणि** Five organs of perception.

(ख) **पञ्चकर्मेन्द्रियाणि** Five organs of action.

(ख) **मनः** Mind.

(ख) **पञ्चमहाभूतानि** Five gross elements.

(क) **सप्त प्रकृति विकृतयः**
These seven are both producing and produced.

(ख) **षोडकस्तु विकारः**
These sixteen are products only.

प्रकृतेः पर्यायाः प्रधानं, ब्रह्म, अव्यक्तं, बहुधानकं, माया च। गौडपादभाष्ये

The Synonyms of Prakriti are Pradhána, Brahma, Avyakta, Bahudhánaka and Máyá.

अपिच—And also these are given in Sánkhya Sára:—अजा Ajá, शक्तिः Ṣakti, तमः Tamas, अविद्या Avidyá—सांख्यसारे.

पुरुषपर्यायाः—Other words for Purusha are आत्मा Átmá, कूटस्थः Kûtastha, क्षेत्रज्ञः Kshetrajna निरञ्जनः Niranjana, असङ्गः Asanga. —सांख्यसारे Sánkhya Sára.

महत्पर्यायाः

प्रकृतेः सकाशाद्बुद्ध्याख्यं महत्तत्वं जायते। महान् बुद्धिः प्रज्ञा ख्यातिः ज्ञानं मतिस्तस्याः पर्यायाः।—सांख्यसारे।

Synonyms of Mahat:—

From Prakriti's proximity arises the Great element known as Buddhi—Mahán, Buddhi, Prajná, Khyáti, Jnánam, Matih are the other words for it.

Sánkhya Sára

पञ्चभ्यस्तन्मात्रेभ्यः सकाशात् पञ्च वै महाभूतान्युत्पद्यन्ते यदुक्तं शब्दतन्मत्राद्‌ाकाशं, स्पर्शतन्मात्राद्वायुः, रूपतन्मात्राद्‌ापः, गन्धतन्मात्रात् पृथिवी। —गौड़पादः द्वाविंशतितमकारिकाभाष्ये

Gaudapáda while commenting on the twenty-second Káriká remarks—

From the five subtle elements the five gross elements arise, as is said.

From the subtle element of Ṣabda (sound) develops Ákáṣa (ether), from the subtle element Sparṣa (touch) is produced Váyu (air), from Rūpa (form) originates tejas (light or heat), from Rasa (taste) proceeds Ápah (waters), from Gandha (smell) arises Prithví (earth).

बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनत्वगाख्यानि ।
वाक् पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥ कारिका २६

The eye, the ear, the nose, the tongue and the skin have been called the organs of intellection; the voice, hands, feet, the excretory organ and the generative organ are called the organs of action.
Káriká 26.

उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात् ।
गुणपरिणामविशेषान्नानात्वं बाह्यभेदाश्च ॥ कारिका २७

In this set of the organs the mind partakes of the nature of both (i.e. organs of perception and action). It combines (or is formative) and is a sense organ because cognate with the rest. The multifariousness and the diversity of external objects is caused by the modifications of *guṇas* (constituents of Prakriti).
Káriká 27.

अहङ्कारः कर्ता न पुरुषः ६. ५४ । कर्मवैचित्र्यात्सृष्टिवैचित्र्यं ।
साम्यवैषम्याभ्यां कार्यद्वयम् । सां. सू. ६. ४१-४२

Egoism is the active agent, not the soul. Variety in action is the cause of variety in the creation. The equilibrium and non-equilibraim (of three modes satva &c.) is the cause of two actions (dissolution and creation.) Sánkhya Stúra VI-54.41-42.

सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।
गुरुवरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥ कारिका १३

Satva (Goodness) is considered light and illuminating, Rajas (Passion) exciting and mobile; Tamas (Darkness) is heavy and enveloping. Their action is like that of a lamp for a purpose.
Káriká 13.

वत्स विवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ कारिका ५७

As the secretion of the unintelligent milk is for the purpose of the nourishment of the calf, so the activity of the Pradhána (Nature) is for the purpose of the liberation of the Purusha (Soul).

Káriká 57.

जन्ममरणकरणानां प्रतिनियमादयुगपत् प्रवृत्तेश्च ।
पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ कारिका १८

Because birth and death and the organs are separately allotted (to each individual being), because activity of (all) is not simultaneous, and also because (the play of the) three Guṇás differs in each being, the multiplicity of souls (purusha bahutva) is established. Káriká 18.

पुरुषबहुत्वं व्यवस्थातः । सां. सू. ६.४५., श्रुतिः ।

Multiplicity of souls (is proved) by (their) separateness. Sútra VI-45.

तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥ कारिका १९

From the contrariety (difference) pointed out above it is further established that the Purusha (soul) is a mere witness, being isolated, neutral, spectator and inactive. Káriká 19.

धर्मेणगमनमूर्ध्वं गमनमधस्ताद्भवत्यधर्मेण ।
ज्ञानेन चापवर्गो विपर्य्ययादिष्यते बन्धः ॥ कारिका ४४

By virtue one ascends to higher planes, by vice descends to the lower ones. By knowledge one gains salvation, by the opposite (i. e. ignorance) one gets bondage, Káriká 44

श्रीमद्भगवद्गीतायामपि पुरुषप्रकृतिमहत्तत्वादीनां बहुषुस्थलेषू-ल्लेखः परंच तत्र प्रकृतिः (माया) भगवदधीना न स्वतंत्रा यथा—

In the Srimad Bhagwadgítá too there is in many passages mention of the Purusha, Prakriti, Mahat-tattva but the Prakriti (Máyá) there is dependent on the Supreme Lord and not independent of Him. as:—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपिसन् ।
प्रकृतिं स्वामधिष्ठाय[1] सम्भवाम्यात्म मायया ॥ गीता ४.६

Though I am unborn, of changeless nature, and Lord of beings, yet subjugating[1] (or resting on) my Prakriti, I come into being by my own Máyá.
Gita IV. 6.

पुनश्च—
And again in

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ गीता ७.४
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ,, ,, ५
एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ,, ,, ६
मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ,, ,, ७.

Earth, water, fire, air, ether, mind, intellect, egoism; thus is My Prakriti divided eightfold. 4
—Gita VII

This is the lower Prakriti, but different from it, know thou, O mighty armed, is my higher Prakriti—the principle of self-consciousness, by which this universe is sustained. 5

(१) अधिष्ठाय—Adhishtháya is variously translated

Know that these two Prakritis are the womb of all beings. I am the origin and dissolution of the whole universe. 6

Beyond Me, O Dhananjaya, there is naught. All this is strung in Me, as a row of jewels on a thread. 7

अपिच—also again

सर्वभूतानि कौंतेय प्रकृतिं यांति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ गीता ९. ७

At the end of a Kalpa, O son of Kuntí, all beings go back to my Prakriti; at the beginning of another Kalpa I send them forth again. Gita IX. 7

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् । गीता ९. १०

Under my supervision Prakriti produces all the movable and immovable beings. Gita IX. 10

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धिप्रकृतिसम्भवान् ॥ गीता १३.१९

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ ,, २०

पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनि जन्मसु ॥ ,, २१

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ ,, २२

Know thou that Prakriti and Purusha are both beginningless; and know thou also that all modifications and Gunás are born of Prakriti. Gita XIII. 19

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha (Jíva) is said to be the cause—Ibd. 20

Purusha seated in Prakriti, experiences the Guṇas born of Prakriti; the reason of the birth in good and evil wombs is its attachment to the Guṇas.

Ibd. 21

And the supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer and the Great Lord and as the Highest Self. Ibd. 22

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ गीता १४.३

My womb is the Great Prakriti, in that I place the germ; thence, O descendant of Bharata, is the birth of all beings. Gita XIV. 3

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यंत्रारूढानिमायया ॥ गीता १८.६१

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Máyá, to revolve, (as if) mounted on a machine. Gita XVIII. 61

श्रीमद्भगवद्गीतायां चतुर्दश सप्तदशाष्टादशाध्यायेषु गुणत्रयाणामुल्लेखो विस्तरशः कृतः ।

In the fourteenth, seventeenth and eighteenth chapters of the Ṣrímad-Bhagwad-Gítâ the description of the three Guṇas is fully given.

योगविषयः
ON YOGA.

योगसूत्रे प्रथमोऽध्यायः

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

तदा द्रष्टुस्स्वरूपेऽवस्थानम् ॥ ३ ॥

Yoga is the restraining of the mind's fluctuations (or modifications).

14

Then the Seer stands in his own real nature.
Section I—Sútras 2 & 3

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

Otherwise he identifies himself with the modifications or fluctuations. 1-4.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

The fluctuations and modifications of the mind are restrained by practice and renunciation.

Compare Gita VI-35. असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते—Without doubt, O mighty armed, the mind is restless and difficult to control; but through practice and renunciation, O son of Kuntí, it may be governed.

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

Or by perfect devotion to God. I-23.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

God is the distinct Being unaffected by afflictions and fruition of actions. I-24.

तस्य वाचकः प्रणवः ॥ २१ ॥

The syllable "Om" is indicative of Him.

तज्जपस्तदर्थभावनम् ॥ २८ ॥

Repeating of that syllable "Om" and meditation on its meaning (leads to Samádhi).

व्याधिस्त्यानसंशयप्रमादालस्याऽविरतिभ्रांतिदर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

Distractions of the mind which are obstacles to (the practice of) Yoga are:—(1) illness (2) sloth (3) doubt or indecision (4) carelessness (5) laziness (6) worldliness (7) error (8) not having a settled point and (9) unsteadiness. I-30.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

मैत्री करुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

To get over those obstacles one should practise the fixing of the mind on one element. Cherishing feelings of friendliness towards happy men, compassion towards the suffering ones, delight in the virtues of men and toleration towards sinners leads to tranquillity of mind. Or, the practice of Prànáyáma by the expulsion and restraint of the breath. I. 32-34.

योगसूत्रे द्वितीयोऽध्यायः

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

By practising the (eight) aids to Yoga impurities are destroyed and light of wisdom to the extent of discriminative knowledge is attained. Section II—Sútra 28.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

12. Yamás (restraints), Niyamás (observances), Ásana (posture), Pránáyáma (regulating the breath), Pratyáhára (abstraction), Dháraṇá (concentration), Dhyána (meditation) and Samádhi (trance) are the eight aids or accessories of Yoga.

अहिंसा सत्याऽस्तेय ब्रह्मचर्य्याऽपरिग्रहा यमाः ॥३०॥

Yamás mean *ahimsá* (harmlessness), *satya* (truthfulness), *asteya* (refraining from unlawfully appropriating any one's goods), *brahmacharya* (chastity) *aparigraha* (abstaining from greed). II. 30

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

These restraints, called the great vow, not limited by birth, place, time and circumstance are universal. II. 31

शौचसन्तोषतपस्स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

Niyamás mean *Ṣaucha* (purity of body and mind), *santosha* (contentment), *tapa* (austerity) *swádhyáya* (study of sacred books), *Iṣvarapraṇidhána* (devotion to God and dedication of one's acts to Him). II. 32

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

On harmlessness (ahimsá) being confirmed hostility towards one (or in one's presence) ceases.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

On truthfulness being confirmed result of action follows speech.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

On perfect non-theft being confirmed all jewels (wealth) come to one. II. 37

ब्रह्मचर्य्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

On chastity and continence being confirmed vigour is acquired.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥ ३९ ॥

When one is firm in freedom from greed, one knows how he came to be what he is and what he will be i. e. knows the how of his birth (Janma).

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गश्च ॥ ४० ॥

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

By being confirmed in external and internal cleanliness one feels dislike for one's own

body and contact with that of others; one's inner nature is purified, one becomes cheerful and one-pointed, acquires conquest over organs and gets fitness for the vision of the self. II. 40 41

संतोषादनुत्तमस्सुखलाभः ॥ ४२ ॥

By contentment the highest happiness is gained. II. 42

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

• By tapas (austerity) impurity being destroyed the body and the senses attain perfection (of their functions).

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥ ४५ ॥

By the study of sacred books access to the desired deity takes place.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

By devotion to God and dedication of one's acts to Him success in Samádhi is attained.

स्थिरसुखमासनम् ॥ ४६ ॥

प्रयत्न शैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

Ásana is that posture wherein one becomes steady and comfortable. By the slackening of one's effort for it and by tuning oneself with the Infinite the pair of opposites (as heat and cold &c.) do not assail one.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

When one has attained success in it (ásana) (then) *práṇáyáma* which is the proper regulation of inhalation and exhalation (is practised). II. 49

तत: क्षीयते प्रकाशाऽऽवरणम् ॥ ५२ ॥
धारणासु च योग्यता मनस: ॥ ५३ ॥

By it (*práṇáyáma*) the veil which hides illumination is removed and the mind becomes fit for concentration (dháraṇá). II. 52-53

स्वविषयाऽसंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहार: ॥ ५४ ॥

Pratyáhára (abstraction) is withdrawing the senses from their objects and making the mind follow as it were its own nature. II. 54

तत: परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥

Then the senses are under full subjection (or control). II. 55

योगसूत्रे तृतीयोऽध्याय:

देशबंधश्चित्तस्यधारणा ॥ १ ॥

तत्र प्रत्ययैकतानताध्यानम् ॥ २ ॥

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधि: ॥ ३ ॥

त्रयमेकत्र संयम: ॥ ४ ॥

तज्जयात्प्रज्ञालोक: ॥ ५ ॥

Dháraṇá (concentration) is the fixation of the mind on some object. Continuous flow of the mental effort towards that fixation is *dhyána* (meditation).

When that *dhyána* (meditation) on the particular object only remains on the mind and all else is absent then *samádhi* is attained.

The combination of the three viz. *Dhyána dháraṇá* and *samádhi* is called *samyama*.

By achieving this *samyama* (combination) one obtains perfect knowledge. III. 1—5

वेदान्तविषयः
ON VEDÁNTA.

वेदान्ते प्रस्थानत्रयम्—(१) उपनिषदः (श्रुतिः), (२) ब्रह्म-सूत्राणि (बादरायणस्य), (३) श्रीमद्भगवद्गीता च ॥

Three authoritative sources of the Vedánta system of philosophy are (1) Upanishads called Ṣruti (2) Brahma-Sútras of Bádaráyaṇa (3) Ṣrímad-Bhagwad Gítá.

भाष्यकारैश्च वेदान्तस्य चतुर्धाभेदः कृतः (१) श्री शंकर-भगवतोऽद्वैतं शारीरक भाष्ये, (२) श्री रामानुजाचार्यस्य श्रीभाष्ये विशिष्टाद्वैतं, (३) श्री मध्वाचार्यस्य द्वैतं ब्रह्मसूत्रभाष्ये (४) श्री वल्ल-भाचार्यस्य शुद्धाद्वैतं अणुभाष्ये ।

By commentators the Vedánta system has been interpreted in four different ways—Ṣrí Ṣankara's Advaita (non dualism or monism) in Ṣáríraka Bháshya. (2) Ṣrí Rámánuja's Viṣishtádvaita (qualified non-dualism) in Ṣrí-Bháshya (3) Ṣrí Madhva's Dualism in Brahma sútra Bháshya (4) Ṣrí Vallabhácharya's pure non-dualism in his Aṇu Bháshya.

श्री शंकराचार्यस्याद्वैतमतमूलानि महावाक्यानि ।

Mahá-Vákyas (the great statements) on which Ṣrí Ṣankaráchárya's Advaita doctrine is based.

सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छां. उ. ६. २. १.

O dear! *Sat* verily alone existed in the beginning. One alone without a second.

Chándogya Up. VI. 2. 3.

तत्त्वमसि । छां. उ. ६. ८. ७

That thou art. Chá. Up. VI. 8-7

अहं ब्रह्मास्मि । बृ. उ. १. ४. १०

I am Brahman. Br. Up. I. 4 10

अयमात्मा ब्रह्म । बृ. उ. २. ५. १९

This self is Brahman. Br. Up. II. 5-19

ब्रह्मैवेदं सर्वम् । मुं. उ. २. २. ११

All this is Brahman. Mundaka Up. II. 2-11

सत्यं ज्ञानमनन्तं ब्रह्म । तै. उ. २. १

Brahman is Truth, Knowledge and Infinity.
Taitt. Up. II. 1

यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति, तद् विजिज्ञासस्व तद्ब्रह्म । तै.उ. ३. १

From whom verily all these beings are born, by whom, when born they live, to whom they go and in whom they merge, Him thou desire to know. He is Brahman Taitt. Up. 3-1

जन्माद्यस्य यतः । ब्रह्मसूत्रं १. १. २

Brahman is He from whom are the origin, preservation and dissolution of the universe.
Brahma Sútra I. 1. 2

ब्रह्म उपादानकारणं निमित्तकारणञ्च विद्यते न केवलं निमित्तकारणं । शारीरकभाष्ये १. ४. २३–२७

Brahma is both the material and the efficient cause (of the world) not merely the efficient cause.
Ṣáríraka Bháshya I. 4. 23-27

आगमवशेन आगमानुसारितर्कवशेन च चेतनं ब्रह्मजगतः कारणं प्रकृतिश्चेति स्थितम् । शा. भा. २–१–११

On the ground of Scripture and on the ground of reasoning which is subordinate to Scripture that Intelligent Brahman is to be considered the cause and the substance (Prakriti) of the world is settled. Ibd. II. 1. 11

न हि कार्यकारणयोर्भेदः आश्रिताश्रयभावो वा वेदान्तवादिभिरभ्युपगम्यते, कारणस्यैव संस्थानमात्रं कार्यम् । शा. भा. २. २–१७

The Vedántins acknowledge neither the separateness of cause and effect nor their standing to each other in the relation of abode and the thing abiding, since according to their doctrine the effect is only a certain state of the cause.

Ṣáríraka Bháshya II. 2. 17

शब्दमूलश्च ब्रह्म शब्दप्रमाणकं नेन्द्रियादि प्रमाणकं तद्यथा शब्दमभ्युपगन्तव्यं । शा. भा. २. १. २७

Brahman rests exclusively on the holy texts, holy texts are the sole authority for His existence not the senses ; so He must be accepted as the holy texts declare Him. Ṣáríraka Bháshya II. 1. 27

वेद बाह्येश्वरकल्पना अनेकप्रकारा । २. २. ३७

Outside the Veda there are various kinds of theories about the Lord. Ṣáríraka Bháshya II. 2. 37

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

In one half verse I shall declare what has been told in millions (krores) of volumes. Brahman is true, the world is illusory. Individnal soul is nothing else but Brahman.

'न जायते म्रियते वा विपश्चित्' । कठ० उ० १.२.१८

इति जन्ममरणप्रतिषेधेन प्रतिपाद्यमानं शारीरपरमेश्वरयोरभेदं दर्शयति । शा. भा. १–४–६

" The knowing self is not born, nor does it die " (Katha Up. I. 2. 18)—this text by denying birth and death of the self shows the non-difference of the embodied self and the Supreme Self which had to be established. Ṣáríraka Bháshya I. 4. 6

नहि जीवो नामात्यंतभिन्नो ब्रह्मणः "तत्त्वमसि" "अहं ब्रह्मास्मि" इत्यादि श्रुतिभ्यः । बुद्ध्यादि उपाधिकृतं तु विशेषमाश्रित्य ब्रह्मैव सन् जीवः कर्ता भोक्ता च उच्यते । शा. भाष्ये. १. १. ३१

The Vedic texts "That thou art," "I am Brahman" etc. show that there is in reality no such thing as a *Jíva* (individual soul) absolutely different from Brahman, but Brahman in so far as it differentiates itself through *Buddhi* mind and other limiting conditions is called Jíva (individual soul), agent, enjoyer. Ṣáríraka Bháshya on I. 1. 31

एवं मिथ्या ज्ञान कृत एव जीवपरमेश्वरयोर्भेदो न वस्तुकृतः ।
शा. भा. १. ३. १९

So the difference between *Jíva* (individual soul) and Parameṣvara (Supreme Lord) is caused by ignorance. It is not caused by a difference in their substance. Ṣáríraka Bháshya I. 3. 19

देहादिषु अनात्मसु अहमस्मि इत्यात्मबुद्धिरविद्या । शा. भा. १. ३. २

The conception that the body and other things included in the not-self are our self constitutes Avidyá (nescience). Ṣáríraka Bháshya I. 3, 2

N. B. see the definition of *avidyá* in Yoga sútra II. 4.

एक एव परमेश्वरः कूटस्थनित्यो विज्ञानधातुरविद्यया मायया मायाविवदनेकधा विभाव्यते नान्यो विज्ञानधातुरस्ति ॥
शा. भा १. ३. १९

That there is only one highest Lord ever unchanging whose substance is cognition (विज्ञानधातुः) and who by means of avidyá (nescience) manifests himself in various ways just as a juggler (or thaumaturge) appears in different shapes by means of his magical power. Besides that Lord there is no other substance of cognition. Ṣáríraka Bháshya I. 3. 19

इतरव्यपदेशाद्धितकरणादिदोषप्रसक्तिः— ब्र. सू., २. १. २१

अधिकं तु भेदनिर्देशात्— २. १. २२

इतरस्य शारीरस्य ब्रह्मात्मत्वं व्यपदिशति। श्रुतिः—"स आत्मा तत्त्वमसि श्वेत केतो" (छां. उ. ६. ८. ७.) इति प्रतिबोधनात् यद्वा इतरस्य च ब्रह्मणः शारीरात्मत्वं व्यपदिशति— "तत् सृष्ट्वा" तदेवानु प्राविशत्" (तै. उ. २. ६) इति स्रष्टुरेवाविकृतस्य ब्रह्मणः कार्यानुप्रवेशेन शारीरात्मत्वदर्शनात् न ब्रह्मणोऽभिन्नः शारीरः तस्मात् यत् ब्रह्मणः स्रष्टृत्वं तच्छारीरस्यैव। अतश्च स्वतंत्रः कर्ता सन् हितमेवात्मनः सौमनस्यकरं कुर्यात् न अहितं। अधिकं तु भेद निर्देशात्। यत् सर्वज्ञं सर्वशक्ति ब्रह्म नित्य शुद्ध बुद्ध मुक्त स्वभावं शारीरादधिकं अन्यत् तत् वयं जगतः स्रष्टृ ब्रूमः। न तस्मिन् हिताकरणाद्यो दोषा, प्रसज्यन्ते। न हि तस्य हितं किंचित् कर्त्तव्यमस्ति अहितं वा परिहर्तव्यं नित्य मुक्त स्वभावत्वात्। न तस्य ज्ञानप्रतिबन्धः शक्तिप्रतिबंधो वा। शारीरस्त्वनेवंविधः। अभेदनिर्देशोऽपि दर्शितः "तत्त्वमसि" एवं जातीयकः। कथं भेदाभेदौ विरुद्धौ संभवेयातां। नैष दोषः। आकाश घटाकाश न्यायेनोभयसंभवस्य।

The other i. e. individual soul being designated non-different from the Brahman, the fault of not being able to do what is for its benefit would attach to it (Brahman) Brahma Sútra II. 1, 21

But the additional (the Supreme) Brahman is the creator as is declared by its difference. ,, II. 1. 22

In commenting on these two Sútras Ṣankara tries to get over the inconsistency of maintaining both difference and non-difference (bhedá-bheda) of the two (the Supreme soul and the individual soul) in the following manner.

The Ṣruti (Veda) declares the other i. e. the embodied soul to be the Brahman as is shown by the text "That is the Self; that art thou, O Ṣvetaketu!" (Chánd. Up. VI. 8-7) Or else if we interpret "the other" (itara) in the Sútra in a different way the Ṣruti declares the Brahman to be the Self of the embodied soul, for the text "Having created that He entered into it" declares the Creator, the unembodied Brahman, to constitute the self of the embodied soul in consequence of His entering into His products. Thus the embodied self is not different from Brahman. Therefore the creative power of Brahman belongs to the embodied self also, and the latter being thus an independent agent might be expected to produce what is beneficial to itself and not what is against its nature. But we declare that the omniscient, omnipotent Brahman whose essence is eternal, pure cognition and freedom and which is additional (adhika) i. e. different from the embodied self is the creative principle of the world. To that Brahman the faults of doing or not doing beneficial things do not attach. There is nothing beneficial to be done or non-beneficial to be avoided by it, as its nature is eternally free. Nor is there any impediment to its knowledge or power. The embodied self is not like that. There are passages, however, like the text "That art thou" declaring non-difference; and difference and non-difference cannot co-exist. We say this is no objection. The parallel instance of universal ether and ether limited by a jar make both possible.

षट्पदीस्तोत्रे शंकरः

In his Shatpadí Stotra the same idea is repeated by Ṣankara.

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रोहि तरंगः क्वचन समुद्रो न तारंगः ॥

O Lord, even when the difference (between *Thee* and *me*) is done away with, I am of Thee and not Thou of me. The wave is of the sea but no-where the sea is of the wave.

परमकारणाद् ब्रह्मणोऽनन्यत्वेऽप्युपद्यते भोक्तृभोग्यलक्षणो विभागः समुद्रतरंगादिन्यायेन । शारीरक भाष्ये २. १. १३

The distinction of enjoyer and objects of enjoyment is possible, although both are non-different from Brahman, their highest cause, as the analogous instance of the sea and its waves demonstrates.

Ṣáríraka Bháshya II-1-13.

आभास एव चैष जीवः परस्यात्मनो जलसूर्यकादिवत् प्रतिपत्तव्यः ।
शारीरक० २. ३. ५०

This *Jíva* (individual soul) is merely a reflection of the Supreme Soul. It is like the reflection of the sun in water. Ṣáríraka Bháshya II. 3. 50

नेह नानास्ति किंचन । बृ. उ. ४. ४. १९

Here there is nothing diverse. Brah. Up. IV 4.19

नानात्वं (१) अध्यारोपयति अविद्यया—भाष्ये

Diversity is superimposed (on Brahman) through Nescience. Bháshya

स्थिते च क्षेत्रज्ञपरमात्मैकत्वविषयसम्यग्दर्शने क्षेत्रज्ञः परमा-

(१) अध्यारोप—Adhyáropa is to superimpose or ascribe fictitiously.

त्मेति नाममात्रभेदात् क्षेत्रज्ञोऽयं परमात्मनोऽभिन्नः परमात्मायं क्षेत्रज्ञादभिन्नः इत्येवं जातीयक आत्मभेदविषयो निर्बन्धो निरर्थकः। एको ह्ययमात्मा नाम मात्र भेदेन बहुधाऽभि धीयते इति ।

शा. भा. १–४. २२

As the individual soul and the highest Self differ in name only, it being a settled matter that perfect knowledge has for its object the absolute oneness of the two; it is senseless to insist (as some do) on a plurality of selfs and to maintain that the individual soul is different from the highest Self and the highest Self from the individual soul; for, the Self is indeed called by many different names, but it is one only. Ṣáríraka Bháshya I. 4. 22

श्रीरामानुजाचार्यमतम् ।

Ṣrī Rāmānujāchārya's System.

विशिष्टाद्वैतमूलानि वाक्यानि ।

Vedic texts on which qualified monism is based.

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किंचित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्—

श्वे. उ. १. १२

This Eternal (Being) who is seated in the self should be known. There is nothing, indeed, higher than that which should be known The enjoyer, the object of enjoyment and the Actuator being known all (that is to be known) has been said. This is the threefold Brahma. Ṣve. Up. I. 12

सोऽकामयत बहुस्यां प्रजायेयेति । स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत । यदिदं किंच । तत्सृष्ट्वा तदेवानुप्राविशत् ।

तदनुप्रविश्य सच्चत्यच्चाभवत् निरुक्तं चानिरुक्तं चेत्यादि ।
तै. उ. २. ६.

He desired to be many and to procreate. He practised austerity and having practised austerity, created all this whatever there is. Having created it entered into it. Having entered into it became what exists (सत् *sat*) and what is beyond (*tyat*)—defined and undefined &c. Taitt. Up. II.6

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मा न्तर्यामी अमृतः । तथा यो अप्सुतिष्ठन्, योऽग्नौतिष्ठन्, योऽन्तरिक्षे तिष्ठन्, यो वायौ तिष्ठन् · सर्वेषु भूतेषु तिष्ठन्···यो विज्ञाने तिष्ठन्···सर्वान् यमयति ।
बृह. उ. ३. ७

He who, residing in the earth, is still different from the earth, whom the earth does not know, *whose body the earth is, who controls the earth from within.* He is your self (soul), the controller from within, the Immortal. Similarly, He who resides in the waters, in the fire, in the mid-air, in the wind, in all beings, in the self, controls all (living and non-living). Brihad Up. III. 7

"योऽक्षरमन्तरे सञ्चरन् यस्याक्षरं शरीरं । यमक्षरं न वेद । एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः" इत्यादीनि सचेतनं जगत् तस्य शरीरत्वेन निर्दिश्य तस्यात्मत्वेन परमात्मानं उपदिशन्ति । श्रीभाष्ये १. १. १३

"Who moves within the Imperishable, of whom the Imperishable is the body, whom the Imperishable does not know, He the inward Ruler of all beings, free from evil, the divine, the one God Náráyana". All these texts declare that the world inclusive of intelligent

souls is the body of the Highest Self and the latter the Self of everything. Ṣrí Bháshya I, 1. 13

एवं च सर्वं चेतनाचेतनं प्रति ब्रह्मण आत्मत्वेन सर्वं सचेतनं जगत् तस्य शरीरं भवति —श्रीभाष्ये १. १. १३

Thus Brahman being the self with regard to the whole universe of matter and souls, the universe inclusive of intelligent souls, is the body of the Brahman Ṣrí Bháshya on I. 1. 13

यस्य पृथिवी शरीरं। यस्यापश्शरीरं। यस्य तेजश्शरीरं इत्यादि इत्यादि सुबालश्रुत्या सर्वतत्त्वानां परमात्मशरीरत्वं स्पष्टमभिधीयते। श्रीभाष्य १. १. १३

The Subála-Upanishad states quite clearly that all beings constitute the body of the Highest Self. He of whom the earth is the body, of whom waters are the body, of whom fire is the body &c. &c.'

Ṣrí Bháshya I. 1. 13

ईश्वरश्चिदचिच्चेति पदार्थत्रितयं, हरिः।
ईश्वरश् चित इत्युक्तो जीवो दृश्यमचित् पुनः॥ सर्वदर्शनसंग्रहः

Íṣvara (God), the intelligent principle (*chit*) and the inanimate creation (*achit*)—these are the three separate entities, Hari is *Ísvara*, *chit* (the intelligent principle) is called Jiva, the visible world is *achit*, the inanimate creation. Sarva-Darṣana-Sangraha

चिच्छब्दवाच्या जीवात्मानः परमात्मनः सकाशाद् भिन्नाः नित्याश्च तथा च श्रुतिः द्वासुपर्णा सयुजा सखाया इत्यादिका।

ऋ. वे. १. १६४. २०
मुं. ३. १. १. श्वे. ४. ६

Jívas (selfs) indicated by the word *chit* are distinct from the Supreme Self and are eternal as the

Vedic texts,—"Two birds companions and friends &c. &c." declare.

Rig-Veda I. 164. 20 Mundaka 3. 1. 1 Ṣve. 4. 6,

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

कठ उ. १. २. १८

The knowing-self is neither born, nor does it die. It sprang from nowhere and nothing has sprung from it. It is unborn, eternal, everlasting, primeval, nor is it slain on the body being killed.

Katha. Up. I- 2- 18

अचिच्छब्दवाच्यं दृश्यं जडं जगत् । तस्य जगतः कर्त्तोपादानं च ईश्वरपदार्थः पुरुषोत्तमो वासुदेवादिपदवेदनीयः तदप्युक्तं ।

वासुदेवः परंब्रह्म कल्याणगुणसंयुतः ।
भुवनानामुपादानं कर्ता जीवनियामकः ॥ सर्वदर्शनसंग्रहः

The word *achit* denotes the inanimate visible world. The author of that world and the material of it is that substance *Īvṣara*, the Lord, the Supreme Being, known by the words Vásudeva &c. That also has been said thus:

Vásudeva is the Supreme Brahman, endowed with propitious attributes, He is both the author and the material cause of the worlds and the ruler of the Jívas (individual souls).

Sarva-Darṣana Sangraha

स एव वासुदेवः परमकारुणिको भक्तवत्सलः परमपुरुष स्तदुपासकानुगुणात्तत्फलप्रदानाय स्वलीलावशादर्चाविभवव्यूह सूक्ष्मान्तर्यामिभेदेन पञ्चधावतिष्ठते । सर्व. द. सं.

That same Vásudeva, the most compassionate, gracious to his devotees, the highest person, stands

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out, owing to his sportive nature, in five distinct ways as image, avatára, four-fold form (i. e. Vásudeva, Sankarshaṇa, Pradyumna and Aniruddha) subtle nature, and ruling power, to give reward to his worshippers according to their deserts. Sarva-darṣana-Samgraha.

स्वभक्तं वासुदेवोऽपि संप्राप्यानन्दमक्षयम्।
पुनरावृत्तिरहितं स्वीयं धाम प्रयच्छति॥ सर्वं दर्शन संग्रहः

Again having secured eternal bliss for his devotee Vásudeva gives him his own region (to reside) from whence there is no return (to this world).

Sarva-darṣana-Samgraha

जगद्व्यापारवर्जं। ४. ४. १७
भोगमात्रसाम्यलिंगात्। ४. ४. २१
अनावृत्तिशब्दात्। ४. ४. २२
इति सूत्रत्रयेण मुक्तजीवपरमात्मनोर्भेदाभेदौ दर्शितौ।

"Excepting the power to regulate cosmic order" (IV. 4. 17) "On account of the indication about equal enjoyment only" (IV 4. 21) and "Non-return according to scripture" (VI. 4-22) difference and non-difference between the liberated individual soul and the Supreme Self are pointed out in these three aphorisms.

श्रीमध्वाचार्यस्य द्वैतमतम्।

Ṣrī Madhvāchārya's system of Dualism.

तन्मूले द्वे श्रुती

Two Vedic texts on which the system is based.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे।
छाया तपौ ब्रह्म विदो वदन्ति। कठ. १. ३. १.

In this world there are two souls which taste of the fruits of action, both of which are lodged in the recess of human heart and which are as different from each other as light and shade. Katha I. 3. 1.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ मुं. ३. १. १

There are two birds, companions and friends, both sitting on the same tree, of which one partakes of the sweet fruits of the tree, while the other without eating merely looks on. Mundaka 3. 1. 1.

स्वतन्त्रमस्वतन्त्रञ्च द्विविधं तत्त्वमिष्यते ।
स्वतन्त्रो भगवान् विष्णुर्निर्दोषोऽशेष सद्गुणः ॥ सर्वदर्शनसंग्रहः

Two kinds of entities are acknowledged, one independent and the other dependent. Lord Vishnu is independent, free from any blemish, and possessed of all good attributes. Sarva-darṣana-Samgraha

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा ।
जीवभेदो मिथश्चैव जडजीवभिदा तथा ॥
मिथश्च जडभेदो यः प्रपंचो भेदपञ्चकः ।
सोऽयं सत्योऽप्यनादिश्च सादिश्चेन्नाशमाप्नुयात् ॥
न च नाशं प्रयात्येष न चासौ भ्रान्तिकल्पितः ।
कल्पितश्चेन्निवर्तेत न चासौ विनिवर्तते ॥
द्वैतं न विद्यत इति तस्मादज्ञानिनां मतम् ।
म[illegible] हि ज्ञानिनामेतन्मितं त्रातं हि विष्णुना ॥ सर्वदर्शनसंग्रहः

There is (1) distinction between Jíva (individual soul) and Íṣvara (God), so also (2) between God and inanimate objects (Jaḍa). Then there is (3) distinction among Jívas themselves, again (4) between Jívas and inanimate objects. and lastly (5) distinction among different kinds of inanimate objects. This universe is made up of five fold distinctions This universe is real and also beginningless, if it had a beginning it would be subject to destruction (or disappearance), as it does not come to such destruction, nor is it an outcome of illusion. If it were

imaginary it would be dispelled but it is not so dispelled. That there is no Duality is the opinion of ignorant men. The opinion of the wise is that the universe is the work of Vishṇu and it is protected by Him. Sarva-darṣana-Sangraha.

मोक्षो हि सर्वपुरुषार्थोत्तमः। स च नित्यः। विष्णुप्रसाद-मन्तरेण न लभ्यते।

न स्वरूपैकता तस्य मुक्तस्यापि विरूपतः।
स्वातंत्र्यपूर्णतेऽल्पत्वपारतंत्र्ये विरूपता॥

× × × ×

विष्णुं सर्वगुणैः पूर्णं ज्ञात्वा संसारवर्जितः।
निर्दुःखानन्दभुग् नित्यं तत् समीपे स मोदते॥ सर्वदर्शनसंग्रहः

Moksha (liberation) is the highest among all the objects of human pursuit (Purushárthas). It is everlasting. It is not obtained otherwise than by the grace of Vishnu. Even a liberated soul does not become identical (with the Supreme Soul) owing to essential difference which consists in the independence and perfection of the One and dependence and littleness (imperfection) of the other. × × × Knowing Vishnu to be perfect in all His attributes, the individual soul is freed from transmigration, enjoys bliss free from pain and rejoices for ever near Him (Vishnu). Sarva-darṣana-Sangraha.

श्रीमध्वाचार्यमते "अथातो ब्रह्म जिज्ञासा" सूत्रे ब्रह्मशब्दो विष्णुवाची "शास्त्रयोनित्वात्" इति सूत्रे शास्त्रं तु

ऋग्यजुः सामाथर्वा च भारतं पञ्चरात्रकम्।
मूलरामायणञ्चैव शास्त्रमित्यभिधीयते॥
यच्चानुकूलमेतस्य तच्च शास्त्रं प्रकीर्त्तितम्।
अतोऽन्यो ग्रन्थविस्तारो नैव शास्त्रं कुवर्त्मतत्॥

According to Ṣrí Madhvácharya in the very first Vedánta Sútra—"Now the inquiry into Brahman"

Brahman denotes Vishnu and in the third Sútra "From its being the source of scripture (Sástra)" the word Sástra means—Rig-Yajuh-Sáma and Atharvan, the Mahábhárata, Pancha-rátra and the original Rámáyaṇa; what is in accordance with these is known as Sástra and the rest is multiplication of books. It is not Sástra but a misleading path.

श्रीवल्लभाचार्यस्य शुद्धाद्वैतं-मायासंम्बन्धरहितं शुद्धं
SRÍ VALLABHÁCHÁRYA'S SUDDHÁDVAITA— FREE FROM CONTACT WITH MÁYÁ.

तदेतत् सत्यं यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाक्षराद् विविधाः सोम्यभावाः प्रजायंते तत्र चैवापि यन्ति । मुंडक २.१

This is the truth,—as from a full blazing fire thousands of sparks of like form issue, so from the Imperishable, O dear, various beings originate and go into it. Mundaka Up. II. 1

अणुभाष्ये २. ३. ४३-अंशो नाना व्यपदेशात् ।

जीवस्य ब्रह्मसम्बन्धि रूपमुच्यते । जीवो नाम ब्रह्मणोऽशः । कुतः नाना व्यपदेशात् । सर्व एव आत्मनो व्युच्चरन्ति कपूय चरणाः रमणीय चरणा इति च । × × विस्फुलिङ्गा इवाग्नेर्हि जड़ जीवा विनिर्गता । सर्वतः पाणिपादान्तात् सर्वतोऽक्षिशिरो मुखात् ॥ निरिन्द्रियात् स्वरूपेण तादृशादिति निश्चयः । सदंशेन जड़ाः पूर्वे चिदंशे नेतरेऽपि च । अन्य धर्मतिरोभावा मूलेच्छातोऽस्वतंत्रिणः ।

× × अंशत्वे सजातीयत्वमायाति × × "पुरुष एवेदं सर्वं" × × "पादोऽस्य भूतानि" (ऋ. वे. १०.९०) भूतानां जीवानां पादत्वं ।

In the Aṇu Bháshya of Srí Vallabhácharya the Sútra—"Jíva is a part of Isvara on account of declarations about difference (II. 3- 43.) is explained thus:—The nature of the relation of the Jíva (in-

dividual soul) with Brahman is stated to be like that of a part to the whole because of the declaration of diversity. All come out from the Self both those whose conduct is good and those whose conduct is bad. Like sparks from fire animate and inanimate creatures issue. It is settled that they proceed from one who has hands and feet on all sides, who has eyes, hands and mouths in all directions, who does not possess organs and is such in form. The existence portion of that Supreme Being is prominent in the inanimate objects and intelligence portion is prominent in the animate beings, who, wanting in the bliss portion, due to the will of the Supreme Being, are dependent (on Him). Being a part of Him they all have His likeness. The Vedic text "This all is Purusha. The beings are a fourth of Him &c."

(Rig Veda X. 90)

अपि च स्मर्यंते (ब्रह्म सूत्र २. ३. ४५.)—Moreover Smriti also states (Brahma Sútra II. 3. 45.)

ममैवांशो जीवलोके जीवभूतः सनातनः— गीता १५. ७

An Eternal portion of Myself having become Jíva (living soul) &c. Gíta XV. 7

ब्रह्मैवेदं सर्वं सच्चिदानंदरूपं—नृसिंहोत्तरतापिन्युपनिषत् ।

This is all Brahma-*sat* (existence or being) *chit* (intelligence or consciousness) and *ánanda* (bliss) in its nature.

नेतरोऽनुपपत्तेः १.१. १५
भेदव्यपदेशाच्च १.१. १६ } सूत्र द्वयेन जीवो नानन्दमयः जडोऽपि न

In explaining the two Sútras, "Not the other on account of impossibility" (I. 1. 15) and "On account of the declaration of difference" (I. 1-16) Aṇu-

bháshya arrives at the conclusion that both the animate and inanimate creations are wanting in bliss (ánanda). Thus the former is *sat* and *chit* part of Brahman and the latter only *sat.*

कर्मविपाकः

RIPENING OF ACTIONS, *i. e., their good and evil consequences.*

यथा कारी यथा चारी तथा भवति साधुकारी साधुर्भवति । पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः काममयएवायं पुरुष इति । स यथा कामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत् कर्म कुरुते तदभिसंपद्यते । बृहदारण्यके ४।४।५

As one acts, as one conducts oneself so one becomes. He who acts virtuously becomes virtuous. One acting sinfully becomes a sinner. By meritorious deeds one becomes meritorious, by evil deeds an evil-doer. And they say man verily is desire-formed. As is his desire so is his will. As is his will so he acts. What act he does that he attains.

Brihadáraṇyaka Upanishad IV .4. 5

क्रतुर्नामाध्यवसायो निश्चयो यदनंतरा क्रिया प्रवर्तते ।

बृहदारण्यक भाष्ये

Kratu means will, resolution, determination which is immediately followed by action.

Commentary

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । ,,

He who eagerly hankers after desires is born with those desires at those very places (where his desires take him). Vedic text quoted in the Bháshya referred to above. ,,

हंत त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥
योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथा कर्म यथा श्रुतम् ॥ ७ ॥
कठोपनिषत् २.२. ६-७

Now I shall tell thee, this mystery of the eternal Brahman; as also how the self survives after death, O Gautama (Nachiketà)

Some selfs enter the womb and become embodied, others become immovable objects according to their deeds and according to their knowledge.

Katha Up. II. 2. 6-7.

पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति याज्ञवल्क्यो जारत्कारवं प्रति । बृह. उप. ३.२. १३

A man becomes virtuous by virtuous deeds and sinful by evil deeds. Yájnavalkya to Járatkárava Brihad-Up. III. 2. 13

तद्य इह रमणीय चरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा शूकरयोनिं वा चाण्डालयोनिं वा ॥ ७ ॥

× × × ×

स्तेनो हिरण्यस्य सुरां पिबँश्च गुरोस्तल्पमावसन् ब्रह्महा च
एते पतन्ति चत्वारः पञ्चमश्चाचरँस्तैरिति ॥ ९ ॥ छांदोग्ये ५-१०

Of those whose conduct here (in this world) has been pleasant will quickly attain some pleasant birth i. e. the birth of a Bráhmaṇa, the birth of a Kshatriya or the birth of a Vaiṣya. And those whose conduct has been stinking (or vile) will quickly attain some evil birth i. e. the birth of a dog, the birth of a pig or the birth of a chándála (lowest caste).

One who steals gold, who drinks wine, who dishonours his teacher's bed and who kills a Bráhmaṇa these four sink down and so also the fifth one who associates with these (four).

Chándogya Upanishad V. 10. 7,9.

वैषम्य नैर्घृण्ये न सापेक्षत्वात् । ब्रह्मसूत्र २।१।३४

भाष्यं—वैषम्यनैर्घृण्ये नेश्वरस्य प्रसज्येते । कस्मात् सापेक्षत्वात् सापेक्षो हीश्वरो विषमां सृष्टिं निर्मिमीते । किमपेक्षते इति चेत् धर्माधर्मौ अपेक्षते इति वदामः ।

Inequality (in the lot of beings) and cruelty (which is found) in the world cannot be imputed to God as He dispenses them according to merit and demerit.

We cannot impute inequality and cruelty to God. Why ? Because He takes into account (merit and demerit). God makes the creation unequal. If one were to ask what does He take into account ? We say He takes into account righteous and unrighteous deeds (of beings). - Brahma Sútra Bháshya II 1-34

क्लेशमूलः कर्माशयो दृष्टाऽदृष्टजन्मवेदनीयः सति मूले तद्विपाको जात्यायुर्भोगाः । तेह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥

योगसूत्राणि २ । १२, १३, १४

Karmáṣaya (store of tedencies produced by good and evil actions) has its root in *kleṣas* (afflictions-i e. *avidyá*, *asmitá*, *ràga*, *dvesha* and *abhiniveṣa* referred to in sútra II. 3) and is experienced in visible and invisible births (here and hereafter).

If the root exists its fruit is birth, duration of life and (happy or painful) experiences.

Those experiences will be as joy-giving or sorrowful (sweet or bitter) fruits according to virtue or vice.

Yoga Sútra II-12,13,14.

In these three Yoga sútras (aphorisms) the law of *Karma-vipáka* (fruition of actions) has been put in a nutshell.

कः कस्य हेतुर्दुःखस्य कश्च हेतुः सुखस्य वा ।
स्वपूर्वार्जितकर्मैव कारणं सुखदुःखयोः ॥५॥
अध्यात्मरामायणे २. ५. ५.

Who is the cause of one's suffering and who is likewise the cause of one's happiness? The cause of happiness or of suffering is only that which has been acquired by one's own previous action.

Adhyátma Rámáyaṇa II. 5-5

या गतिः प्राप्यते येन प्रेत्यभावे चिरेप्सिता ।
येन येन शरीरेण यद्यत् कर्म करोति यः ॥
तेन तेन शरीरेण तत्तत् फलमुपाश्नुते ।
महाभारते अनुशासनपर्वणि ७

Whatever long desired state one attains on death and by whatever body, whatever deed one does, by that ery body he attains that very fruit.

Mahábhárata Anuṣásana VII.

कर्मणा मनसा वाचा परपीडां करोति यः ।
तद्बीजं जन्म फलति प्रभूतं तस्य चाशुभम् ॥ विष्णुपुराणे ।

He who by thought, speech or deed causes pain to another, the seed of that bears abundant fruit in an evil life (life full of pain and suffering).

Vishṇu Puráṇa

वाल्मीकिरामायणे अरण्यकांडे एकोनत्रिंशत् सर्गे खरं प्रति श्री रामः ।

अवश्यं लभते कर्ता फलं पापस्य कर्मणः ।
घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम् ॥

नचिरात् प्राप्यते लोके पापानां कर्मणां फलम्।
सविषाणामिवान्नानां भुक्तानां क्षणदाचर ॥

Sri Ráma rebuking Khara said :

As surely as a tree, on the approach of its time, bears the seasonal flower so does the doer get the terrible fruit of his sinful deed. As in the case of taking poisoned food, not before long the fruit of evil deeds is obtained in this world, O Rákshasa.

Válmiki Rámáyaṇa III. 29

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।
एवं पूर्वकृतं कर्म कर्तारमनुगच्छति ॥
अचोद्यमानानि यथा पुष्पाणि च फलानि च ।
स्वकालं नातिवर्तन्ते तथा कर्म पुराकृतम् ॥ महा० भा०

As among thousands of cows a calf finds its (own) dam so (the fruit of) the deed done in the past closely follows the doer.

As flowers and fruits without being urged by any one do not (fail) to appear at their appointed season so does the deed done in the past (is sure to fructify).

Mahá- Bh.

पापं कुर्वन् पापकीर्त्तिः पापमेवाश्नुते फलम् ।
पुण्यं कुर्वन् पुण्यकीर्त्तिः पुण्यमत्यन्तमश्नुते ॥६१॥

One of evil reputation (a habitual sinner) by committing sin is overtaken by evil consequences, so a man of good reputation (one who is always virtuous) performing virtuous deeds enjoys very great happiness

तस्मात् पापं न कुर्वीत पुरुषः शंसितव्रतः ।
पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः ॥६२॥

Therefore a man of praiseworthy vows should

not commit sin—sin committed repeatedly destroyeth one's intelligence (discrimination or understanding.)

नष्टप्रज्ञः पापमेव नित्यमारभते नरः ।
पुण्यं प्रज्ञां वर्द्धयति क्रियमाणं पुनः पुनः ॥६३॥

One whose intelligence has been destroyed always undertakes sinful deeds; virtue, by repeated practice of it, enhances intelligence.

वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः ।
पुण्यं कुर्वन् पुण्यकीर्त्तिः पुण्यस्थानं स्म गच्छति ॥६४॥

One whose intelligence has been enhanced (by virtuous deeds) always undertakes virtuous deeds. By practising virtue a man of virtuous reputation goes to blessed places.

दिवसेनैव तत् कुर्यात् येन रात्रौ सुखं वसेत् ।
अष्टमासेन तत् कुर्यात् येन वर्षाः सुखं वसेत् ॥६८॥

Let one do that during the day-time which will enable him to be happy at night. Let one do during the eight months (of the year) that by which he may live happily in the (four months of the) rains.

पूर्वे वयसि तत्कुर्यात् येनवृद्धः सुखं वसेत् ।
यावज्जीवेन तत्कुर्यात् येनामुत्र सुखं वसेत् ॥६९॥

Let him do that in the earlier part of life whereby he may live happily in old age. During this life let one do that whereby he may live happily hereafter.

सुशीघ्रमपि धावन्तं विधानमनुधावति ।
शेते सह शयानेन येन येन यथा कृतम् ॥ ८ ॥

Whatever deed one has done in whatsoever a manner it runs after him even if he be running very fast. It sleeps with him while he is sleeping.

पापं तिष्ठति तिष्ठन्तं धावंतमनुधावति।
करोति कुर्वतः कर्म छायेवानुविधीयते ॥ ६ ॥

The sinful deed stands on the sinner standing up, it runs after him on his runnig, it acts on his acting, it behaves like a shadow.

यथा छायातपौ नित्यं सुसंबद्धौ निरन्तरम्। ।
तथा कर्म च कर्ता च संबद्धावात्मकर्मभिः ॥

As light and shade are constantly closely connected, so the doer by his acts is connected with his deed.

महर्षयो भृगुमब्रोचन्।
कर्मणां फलनिर्वृत्तिं शंस मस्तत्त्वतः पराम्। मनु. १२. १

The great sages addressing Bhrigu said:

Please tell us truly the final consequences of the deeds. Manu XII. 1

स तानुवाच धर्मात्मा महर्षीन् मानवो भृगुः।
अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम् ॥ २ ॥

That righteous soul Bhrigu, born of Manu, said to those great sages— "Hear the decision about all this connection of deeds (with the doer).

शुभाशुभफलं कर्म मनोवाग्देहसंभवम्।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥

Acts whether relating to mind, speech or body bear good or evil fruit. States of men—highest, middling or lowest,—spring from their actions.

तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्यदेहिनः।
दशलक्षणयुक्तस्य मनोविद्यात्प्रवर्तकम् ॥ ४ ॥

Know that here in this world mind is the mover of the three kinds of actions relating to the body, which again has three seats and those actions have ten-fold division.

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम्।
वितथाभिनिवेशश्च त्रिविधं कर्ममानसम्॥ ५॥

The three-fold (sinful) mental action is (1) coveting another's property, (2) harbouring evil thoughts, and (3) adhering to false doctrines.

पारुष्यमनृतं चैव पैशून्यं चापि सर्वशः।
असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम्॥ ६॥

The verbal (sinful) acts of four kinds are (1) harsh speech (2) falsehood (3) slander of all kinds or backbiting (4) gossip.

अदत्तानामुपादानं हिंसा चैवाविधानतः।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम्॥ ७॥

(1) Taking of things not given to one, (2) causing unlawful injury, and (3) criminal intimacy with another's wife are the three (sinful) acts relating to the body.

मानसं मनसैवायमुपभुंक्ते शुभाशुभम्।
वाचा वाचा कृतं कर्म कायेनैव च कायिकम्॥ ८॥

One gets the good or evil results of mental acts in his mind, of verbal acts in his speech and of bodily acts in the body.

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम्॥ ९॥

By bodily sinful acts a man becomes (in the next birth) an immovable object, by (sinful acts) of speech he becomes a bird or a beast and by mental (sinful acts) a low caste man.

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते॥१०॥

One who has imposed these three restraints on himself i. e. restraint of speech, restraint of mind as

also restraint of body, he is called tri-dandi (a man of three restraints).

त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः।
कामक्रोधौ तु संयम्य ततः सिद्धिं नियच्छति ॥११॥

A man who has imposed on himself these three restraints towards all creatures, and subdues desire and anger, thereby fully attains success.

मुक्तावस्था—स्वर्गनरकलोकौ

STATE OF LIBERATION, HEAVEN AND HELL

स यो ह वै तत् परमं ब्रह्मवेद ब्रह्मैव भवति नास्याब्रह्मवित् कुले भवति।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्योविमुक्तोऽमृतो भवति॥
मुंडकोपनिषत् ३. २. ९

It is said that he who has verily known that Highest Brahman becomes Brahman Himself. In his family none is born ignorant of Brahman. He crosses over all grief, all sin and being free from all knots of mystery, becomes immortal.

Mundaka Up. III. 2. 9

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥ कठोपनिषत् ६. १४

When all desires dwelling in the heart vanish, then a mortal becomes immortal and even here (while alive) becomes Brahman. Kaṭha Up-VI. 14

अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति। बृ. उ. ४. ४. ६

Now, he who, not entertaining any desires, is thus desireless, devoid of desires, has attained his desires, or desires Átmá only, his vital airs do not depart, being Brahman he merges into Brahman.

Brihad. Up. IV. 4. 6

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥ गीता ५. १९

Bondage of birth and death has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and without imperfection ; therefore they indeed rest in Brahman.

Gita V. 19

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः॥ गीता ८. २६

Truly are these bright and dark paths of the world considered eternal ; one leads to non-return ; by the other one returns. Gita VIII. 26

देवयान पितृयाण रूपेणानयोः मार्गयोः विवरणं छांदोग्ये पश्यत।
४. १५. ५ । ५. १०. १–७

For an exposition of these two paths as Devayána and Pitriyáṇa see Chándogya Upanishad

IV. 15. 5 and V-10- 1-7

मुक्तिस्तु द्विविधा साध्वि ! श्रुत्युक्ता सर्वसम्मता।
निर्वाणपददात्री च हरिभक्तिप्रदा नृणां॥
हरिभक्तिस्वरूपाञ्च मुक्तिं वाञ्छन्ति वैष्णवाः।
अन्ये निर्वाणरूपां च मुक्तिमिच्छंति साधवः॥ गारुडे २३०

O virtuons lady ! salvation or liberation (mukti) is of two kinds, declared by the Vedas and accepted as true by all. One which gives total absorption (nirváṇa) into the Deity and the other giving to men devotion to Hari (the Lord). Vaishnavas (devotees of the Lord) desire that form of salvation wherein they may have devotion for the Lord ; other sages desire salvation in the form of absorption. Garuṛa Puráṇa 230.

मत्सेवया प्रतीतं च सालोक्यादि चतुष्टयं।
नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविद्रुतम्॥ भागवते ९.४.६७

Those sages who are satisfied with serving Me do not desire the four kinds of salvation including abode in My region, which is offered to them, what to say of things which are subject to destruction by time. Bhágwata IX. 4. 67

टिप्पणी—सालोक्यादि चतुष्टयं—सालोक्यं विष्णुना सह एकस्मिन् लोके वासं। सार्ष्टि—समानैश्वर्यं। सामीप्यं निकटवर्तित्वं। सारूप्यं समानरूपतां। सायुज्यं एकत्वं।

Note—Sálokya means dwelling with Vishnu in his region; Sárshti—having the same lordly power as He. Sámípya—being near Him. Sárupya—being like Him in form; Sáyujya—being united with him.

स्वर्गलोकः

HEAVENLY REGION.

स्वर्गलोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति।
उभेतीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके। कठ. उप. १. १२

In the heavenly world there is no fear at all, nor art thou (Yama) there, and no one is afraid (there) of old age. Overcoming both hunger and thirst, and free from grief, one rejoices in heaven.
Katha Up. I. 12

यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वर्हितम्। अमृते लोके अक्षिते यत्र राजा वैवस्वतो यत्रावरोधनं दिवः। यत्रामूर्यह्वती रापः··· । यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः। लोका यत्र ज्योतिष्मन्तः··· । यत्र कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम्। स्वधा च यत्र तृप्तिश्च···

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते । कामस्य यत्राप्ताः कामास्तत्र मामृतं कृधि । ऋ. वे. ९. ११३

Where (there is) everlasting light, wherein light of heaven is placed, in that immortal undecaying region where Yama is the king, where there is the secret shrine of heaven, where there are these vigorous waters, where movements are unrestricted, in that third sphere, highest heaven, where the worlds are luminous, where various wishes and desires are (formed and fulfilled), in that region of the sun where there is ambrosia and satisfaction, in that region there are joys and transports, delights and felicities, and desires are fulfilled, *there* make me immortal.

Rig-Veda. IX. 113

N. B. This is regarded as the purest and highest conception of heaven.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयी धर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥२१॥

गीता ९

The knowers of the three Vedas, having worshipped Me by Yajnas, drunk the Soma, and being thus purified from sin, pray for passage to heaven; reaching the holy world of the Lord of the gods, they enjoy in heaven the divine pleasures of the gods.—20

Having enjoyed the vast heavenly world they enter the mortal world on the exhaustion of their merit; thus abiding by the injunctions of the three Vedas, desiring desires, they (constantly) come and go. 21 Gítá IX.

यद्याचरति धर्मं स प्रायशोऽधर्ममल्पशः
तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्नुते मनु. १२-२०

If the human soul has practised virtue mostly and vice very little, it attains happiness in heaven being clothed with those very elements (which formed its body here). Manu XII. 20

नरकलोकः
HELL.

पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम् ।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम् ॥ मनु. १२. १६

With the very five elements, on the death of those men who have practised evil, another strong body (of theirs) is born which is meant to suffer torments.
Manu XII- 16

तेनानुभूय ता यामीः शरीरेणेह यातनाः ।
तास्वेव भूतमात्रासु प्रलीयन्ते विभागशः ॥ मनु. १२. १७

(Evil doers) having suffered with that body the torments inflicted by Yama, that body again disintegrates and they (the evil doers) resolve into those elemental particles proportionately-(or it may be that the body dissolves).

यामीस्ता यातनाः प्राप्य सजीवो वीतकल्मषः ।
तान्येव पञ्चभूतानि पुनरप्येति भागशः ॥ मनु. १२. २२

The individual soul, having suffered those torments inflicted by Yama and thus having become freed from taint, again resolves into those very five elements proportionately.

एक विंशति नरक नामानि । मनु ४. ८८, ८९, ९०.

Names of twenty one hells:—

तामिस्रमन्धतामिस्रं महारौरवरौरवौ ।
नरकं कालसूत्रं च महानरकमेव च ॥८८॥

संजीवनं महावीचिं तपनं संप्रतापनम्।
संघातं च सकाकोलं कुड्मलं पूतिमृत्तिकम् ॥८९॥
लोहशंकुमृजीषं च पन्थानं शाल्मलीं नदीम्।
असिपत्रवनं चैव लोहदारकमेव च ॥९०॥ मनु. ४ ८८-९०

(I) Támisra (2) Andha-támisra (3) Mahárauravа (4) Raurava (5) Kálasútra (6) Mahâ-naraka (7) Sanjívana, (8) Mahá víchi (9) Tapana (10) Sampratápana (11) Samgháta (12) Sakákola (13) Kudmala (14) Pútimrittika (15 Lohaşanku (16) Rijísha (17) Panthána (18) Sálmali (19) The Vaitarani river (20) Asipatravana (21) Lohadáraka. Manu IV. 88-90

नरकाणां अष्टाविंशति नामानि भागवते पञ्चमस्कन्धे षड्विंशाध्याये तेषां स्वरूपवर्णनं मार्कण्डेयपुराणे द्वादशाध्याये पश्यत।

For the names of 28 hells and for their description see Bhágwata V. 26 and Márkandeya Purâṇa XII.

एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा।
धर्मतोऽधर्मतश्चैव धर्मे दध्यात् सदा मनः॥ मनु. १२. २३

Seeing these states (good and evil) of the individual soul by reflection in one's own mind as they are caused by virtuous deeds and by sin, one should set one's mind on virtue. Manu XII. 23

दैवपुरुषकारयोर्बलाबलम्

RELATIVE STRENGTH AND WEAKNESS OF DESTINY AND EFFORT.

दैवे पुरुषकारे च कर्मसिद्धिर्व्यवस्थिता।
तत्र दैवमभिव्यक्तं पौरुषं पौर्वदेहिकम् ॥३४९॥

Success of actions rests equally on destiny and one's effort, wherein destiny is the effort made in previous bodily (existence) which manifests itself.

केचिद्दैवात्स्वभावाद्वा कालात्पुरुषकारतः ।
संयोगे केचिदिच्छन्ति फलं कुशलबुद्धयः ॥३५०॥

Some wise people hold that results of actions are due to Destiny, or to natural causes, or to time, or to personal efforts, or to coincidence.

यथाऽह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिद्धयति ॥३५१॥

या. व. स्मृतिः १. ३४९–३५१

As a chariot cannot move with only one wheel so without personal effort Destiny does not succeed (in accomplishing anything) Yáj. Smriti I. 349-351

अवेक्षस्व यथा स्वैः स्वैः कर्मभिर्व्यापृतं जगत् ।
तस्मात् कर्मैव कर्तव्यं नास्ति सिद्धिरकर्मणः ॥ महा० शां० १०–२८

Consider how the world (i. e. the beings in it) is engaged in its own actions. Therefore action alone should be performed. There is no success for an inactive (or actionless) man.

मनुरुवाच—

दैवे पुरुषकारे च किं ज्यायस्तद् ब्रवीहि मे ।
अत्र मे संशयो देव छेत्तुमर्हस्यशेषतः ॥

Manu said—

Of the two i.e. Destiny and effort, which is superior, tell me that? O Lord ! on this point you are able to completely remove my doubt.

मत्स्यउवाच—

स्वमेव कर्म दैवाख्यं विद्धि देहान्तरार्जित ।
तस्मात् पुरुषमेवेह श्रेष्ठमाहुर्मनीषिणः ॥

The Lord, as fish (avatàra), said—

Know that Destiny is (the result of) one's own action acquired in another bodily existence. Hence the wise call man (i. e. his effort) superior.

प्रतिकूलं तथा दैवं पौरुषेण विहन्यते ।
मंगलाचारयुक्तानां नित्यमुत्थानशालिनाम् ॥

So (even) adverse Destiny is vanquished by manly effort of people engaged in auspicious acts and constantly exerting themselves.

येषां पूर्वकृतं कर्म सात्त्विकं मनुजोत्तम ।
पौरुषेण विना तेषां केषाञ्चिद्दृश्यते फलम् ॥

O best of men! those whose past action has been good (sátvic) in some of their cases, fruit is seen even without any effort.

कर्मणा प्राप्यते लोके राजसस्य तथा फलम् ।
कृच्छ्रेण कर्मणा विद्धि तामसस्य तथा फलं ॥

Of Rájasic (action in past life) fruit is obtained by some effort in this world; know that of Támasic (action in past life) fruit is got by hard effort.

पौरुषेणाऽऽप्यते राजन् प्रार्थितव्यं फलं नरैः ।
दैवमेव विजानन्ति नराः पौरुषवर्जिताः ॥

O king! men obtain the desired fruit by effort. Only men wanting in effort recognise (speak of) Destiny.

तस्मात् त्रिकालसंयुक्तं दैवं तु सफलं भवेत् ।
पौरुषं दैवसम्पत्या काले फलति पार्थिव ॥

Therefore Destiny bears fruit being united to the three factors—O king! effort by fulfilment of Destiny bears fruit in time.

दैवं पुरुषकारश्च कालश्च पुरुषोत्तम ।
त्रयमेतन्मनुष्यस्य पिण्डितंस्यात् फलावहम् ॥

Destiny, effort and time, O best of men! these three being lumped together bear fruit for a man.

कृषिवृष्टिसमायोगाद् दृश्यन्ते फलसिद्धयः ।
तास्तुकाले प्रदृश्यन्ते नैवाकाले कथञ्चन ॥

From the joint action of tilling and rain is observed success in fruit, but this too is observed in due season; nothing happens but in due season.

तस्मात् सदैव कर्त्तव्यं सधर्मं पौरुषं नरैः ।
विपत्तावपि यस्येह परलोके ध्रुवं फलं ॥

Hence a man should always, with due regard for *Dharma* (righteousness), make effort: even if that effort should fail in this world, in another world its fruit is sure and certain.

नालसाः प्राप्नुवन्त्यर्थान्न च दैवपरायणाः ।
तस्मात् सर्वप्रयत्नेन पौरुषे यत्नमाचरेत् ॥

Neither the lazy nor those who solely depend on Destiny obtain their objects. Hence let one by all means exert oneself in making effort.

त्यक्त्वालसान् दैवपरान् मनुष्यानुत्थानयुक्तान् पुरुषान् हि लक्ष्मीः ।
अन्विष्य यत्नाद् वृणुयान्नृपेन्द्र तस्मात् सदोत्थानवताहिभाव्यम् ॥

मत्स्यपुराणे २२१

O king of kings! deserting the lazy men dependent on destiny alone, the goddess of fortune chooses those men, after diligent search, who are endowed with power to exert; hence you should always be exerting yourself. Matsya Puràṇa 221.

उद्धरेदात्मनाऽऽत्मानं नाऽऽत्मानमवसादयेत् ।
आत्मैवह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥
बन्धुरात्माऽऽत्मनस्तस्य येनाऽऽत्मैवा ऽऽत्मनाजितः ।
अनात्मनस्तु शत्रुत्वे वर्तेताऽऽत्मैव शत्रुवत् ॥

गीता ६–५–६

Let a man uplift himself by the Self. Let him

not drag himself down. For the Self alone is the friend of the self. And the self alone is the enemy of the Self.

The Self is the friend of the self, for him who has conquered himself by the Self. But to the unconquered self, the Self is inimical (and behaves) like (an external) foe. Gita VI. 5·6

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासना सरित् । पौरुषेण प्रयत्नेन योजनीया शुभे पथि । अशुभेषु समाविष्टं शुभेष्वेवावतारयेत्—

मुक्तिकोपनिषद् २. ५. ६.

The stream of tendencies, flowing through good and evil channels, is to be directed (by manly effort) along the good path; when it has entered the evil path, it is to be turned towards the good path.

Muktikopanishad 2. 5. 6

दैवोपरि पुरुषकारस्य प्राबल्यं योगवासिष्ठेऽपि स्पष्टीकृतम्

Superiority of manly effort over Destiny is clearly stated in the Yoga Vásishṭha also.

Hari Ram Pande

'DHARMADIPIKA